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A. T. BREWER



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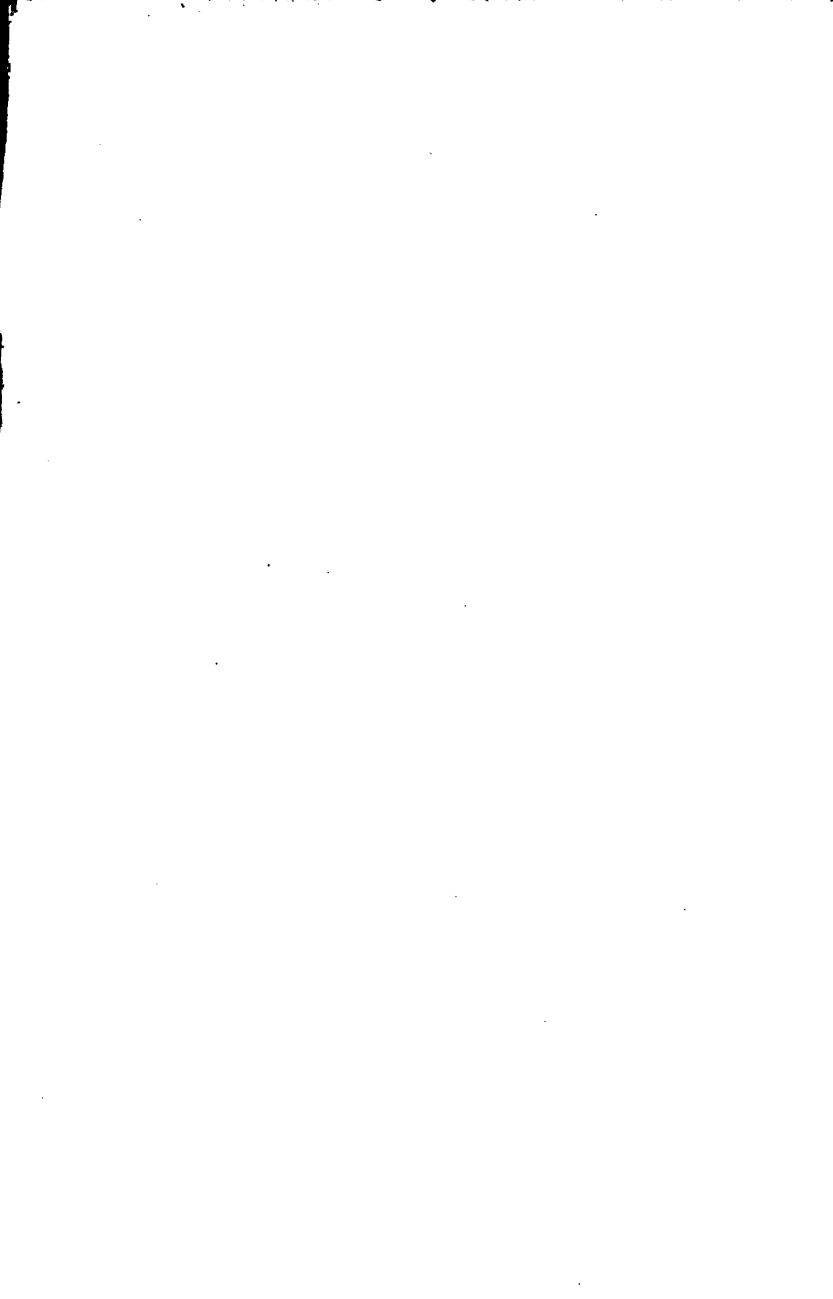
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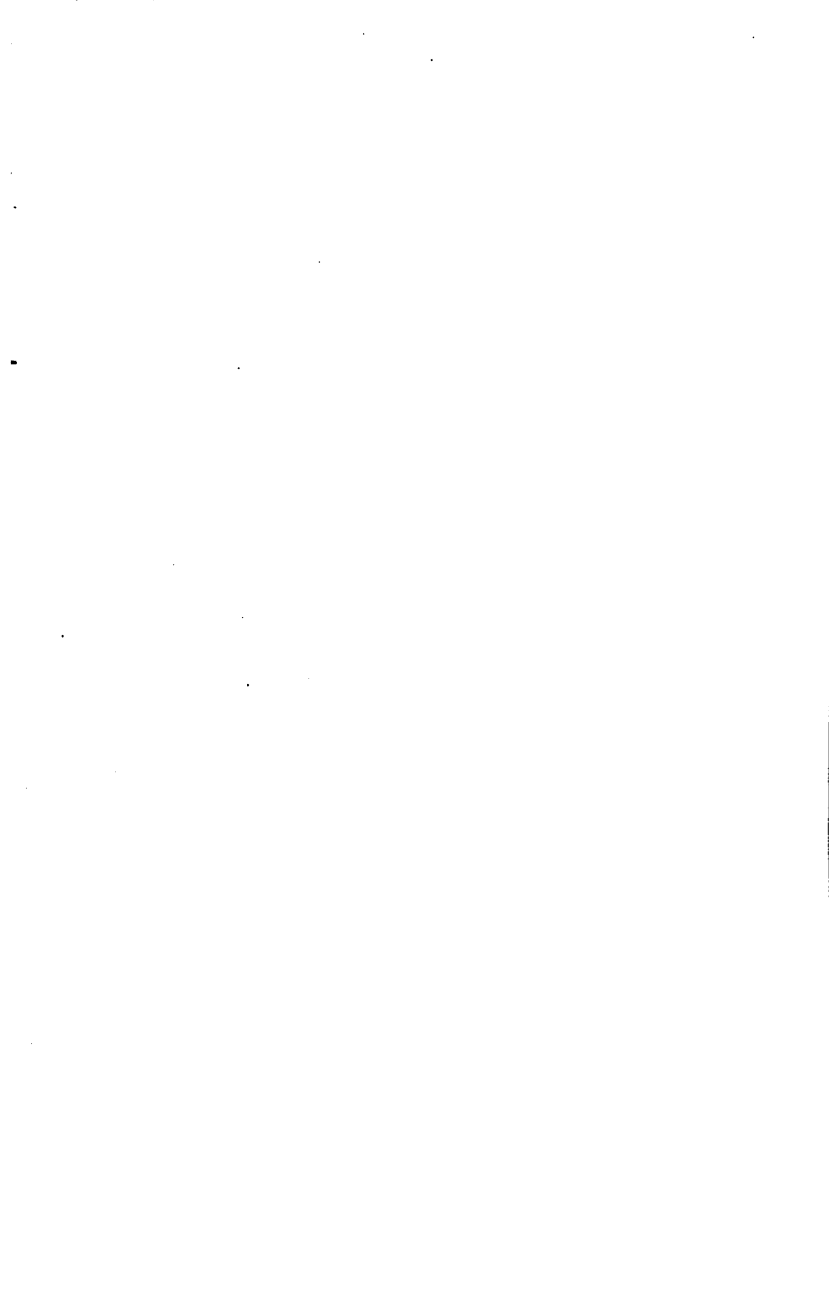
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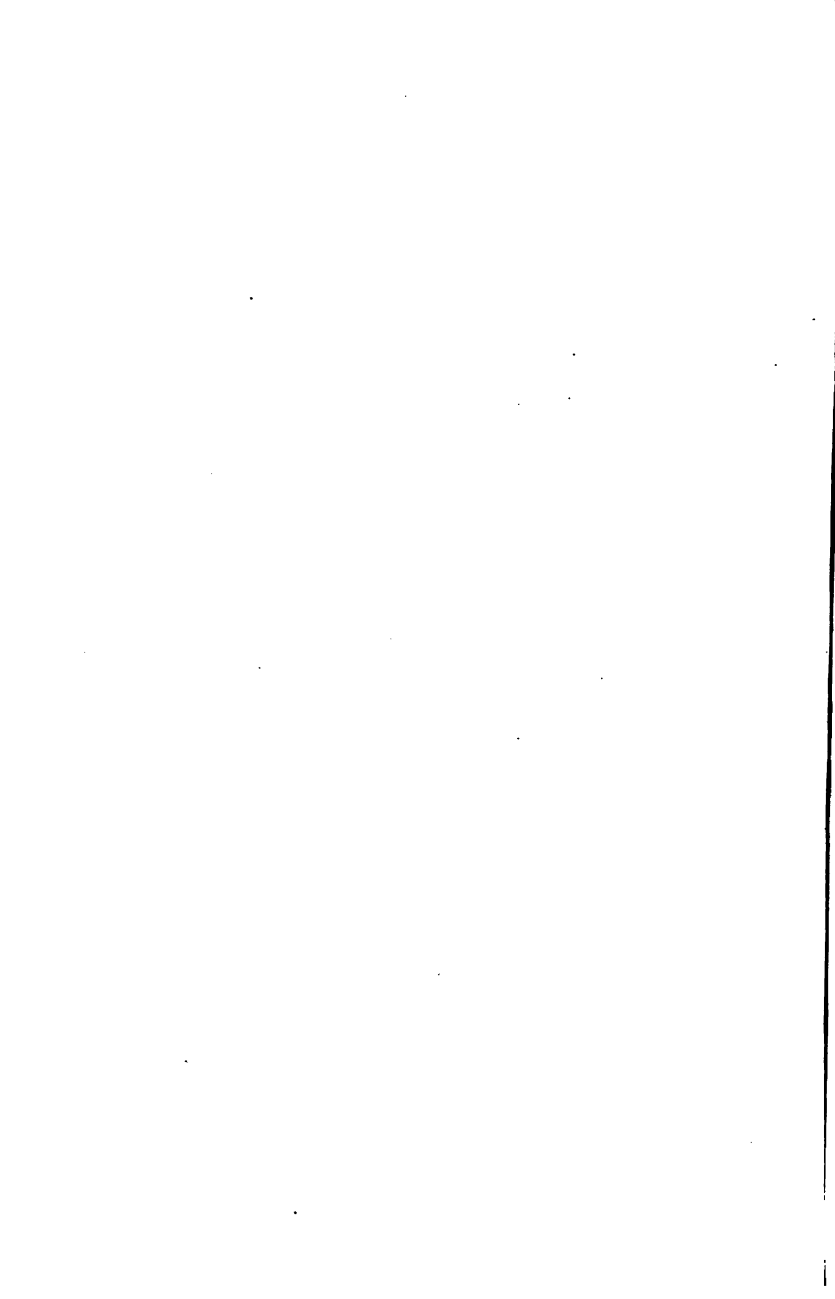
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Received 16 April, 1898.











The Epworth Memorial Methodist Episcopal Church, Cleveland, O.

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HOW TO MAKE THE SUNDAY SCHOOL GO

BY
A. T. BREWER
SUPERINTENDENT EPWORTH MEMORIAL SUNDAY SCHOOL
CLEVELAND, O.



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THIS
VOLUME IS DEDICATED
TO
SUNDAY SCHOOL TEACHERS,
WHOSE
LABORS AND RELIGION ARE
BEYOND PRICE AND ABOVE CREED,
BY
THE AUTHORS.

INTRODUCTION.

THE object of this book is to present helpful methods of Sunday school work. The volume contains the fruit of experience, all the plans described having been put into successful operation. They have stood the test of actual use for long periods, receiving constant and intelligent commendation.

The chapters were not all written by the ostensible author, but, at his request, others discussed various subjects on which they had more practical knowledge. A table of the several contributors, showing what each wrote, is printed herewith. All have achieved distinction in the particular work by them respectively set forth. Their devotion to Sunday school work has been equal to the intelligence shown by their writings.

All persons participating in the preparation of this book have done so without compensation of

Introduction.

any kind. They will all, however, feel amply rewarded if their efforts aid the intrepid host engaged everywhere in teaching the Bible and making more attractive the words and works of Jesus, who loved the young and crowned them as examples of purity for the celestial kingdom.

A. T. BREWER.

Cleveland, O., Sept. 20, 1897.

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HOW TO MAKE THE SUNDAY SCHOOL GO.

I.—Enthusiasm.

Utilize the natural enthusiasm of the scholars.

CHILDREN have no theories, but are intensely practical. They never look back. They are not harassed by doubts or fears. They look forward, and get more than half the pleasures of life out of anticipation. They live in the future, where they see their prosperity, their honors, their fame, their happiness.

They are constantly marching on ; through plains, across rivers, over Apennines, scaling Alps, climbing Rockies. In imagination they explore all continents, sail all oceans, navigate all waters, see all climes. If you will interest and hold them, you must go ahead and be ready at every harbor, and mountain-top and station, to welcome them with cheers, banners, and joy.

Your plans must include years enough to present an endless variety of promotions and stages. You must assume that your school will grow,

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expand, develop, improve, on and on forever. There must be no final stopping-place in the grand program, and there must be, in fact, no halt except to award honors, recognize merit, and take note of achievements.

Management of the school should be hopeful, confident, and every success should be duly and publicly acknowledged, and merit given wherever it is due. Censure should never be used in Sunday school ; nor should any defect be publicly mentioned. Remedy the defects by better methods, and make the improvements prominent. Praise, but never blame, publicly scholars, or teachers, or officers. These are fundamental principles based on human nature, and applicable to all schools.

II.—Cooperation.

Secure the unanimous and hearty cooperation of the teachers.

It is safe to say that Sunday school teachers are, as a class, the most reasonable of all Christian workers. They are also generous, and are ready to decide questions from an unselfish standpoint. At the same time they will not tolerate for a moment anything like dictation from the

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officers ; nor will they work under a plan that has not the approval of their own judgment.

The officers should bear this in mind: All features of the school should be carefully prepared and submitted to the teachers for full discussion. Every important measure should receive the positive approval of all. The minority should have attention. Concession and changes should be made until all are brought over to the majority. This is usually easy if the measure is a good one.

Having aided in forming all plans, the teachers feel a deeper responsibility, and they will work harmoniously.

Another advantage is secured in having all the teachers understand the whole system and the reasons upon which it rests.

The officers should, above all things, be generous in recognizing the merit of teachers. Whenever signal ability is fittingly noted the whole school is pleased.

As a rule the superintendent has many equals, and often some superiors, among the teachers, and he will always increase his own popularity and efficiency by recognizing them.

In order to get the best results the superintendent should put forward for public work the

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most talented persons in the school in art, in music, in writing, in speaking.

He should never do anything himself which he can get anyone else to do better, or even as well. He should keep himself as much as possible in the background. Not to seem modest, or to avoid work, but that the school may have the advantage of diversity and variety ; may hear the most brilliant and accomplished in each line of work. This will maintain harmony in the school by giving greater satisfaction to all, and will save the superintendent from becoming monotonous.

How the enthusiasm of the children and the talent of the teachers can be successfully used will be considered in subsequent chapters.

III.—Order of Service.

Carefully arrange an order of service to consume every moment of time.

No audience of grown people, except at a funeral, will remain silent for two successive minutes when there is nothing going on to see or hear.

At a funeral they will keep quiet for two reasons:

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First. They have assembled to pay respect by their mere presence to the deceased.

Second. They are impressed with the awful solemnity which death inspires.

Every other assembly has met for the distinct purpose of either seeing or hearing something. So long as the entertainment goes forward they will pay attention and keep quiet, and no longer.

This is human nature and human conduct when people have reached manhood and womanhood. It is no more human in children, but it is much more marked. Practically it is impossible for children to keep quiet, even for one minute, when there is nothing to see or hear.

It is important to have a schedule of service that will leave no time for disorder. The items should be studied with great care, so as to operate smoothly and naturally.

It is a great advantage to have the order of services printed. This will save all announcements by the superintendent, and insure a uniform understanding. It also impresses the scholars with the importance of the service, and tends in itself to maintain order by showing the various things to come. It serves another important purpose by indicating when the school will close.

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The whole history of Sunday school work might be searched in vain for an instance where the scholars asked to have longer sessions. After the beginning the most attractive thing in the whole program is the end. This applies also to each exercise, which shows that the beginning and end of each item should always be close together.

Every Sunday school has its peculiar situation and features, and no order of service will precisely fit any two schools. Suggestions will be made, however, in later chapters for the details of a program which may readily be adapted to any school.

IV.—Order in the School.

Order in the school is the result of good teaching and constant occupation.

It is a grave mistake to suppose that order can be coerced or secured merely by the asking. In fact, no request for order should ever be made, nor should the subject be mentioned except by way of encouragement for good attention.

A clock should be in the main room in view of all, and when the time arrives, according to the program for opening, the first item should be started without calling to order.

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Usually it is preferable to open with music, instrumental or vocal. This calls attention, and in a minute or two all will be quiet, and then the exercises may go forward without interruption or loss of time. If this is done, until it gets to be a habit, the question of order is settled so far as the scholars are concerned.

But the scholars are not the most difficult persons to keep in order. Many superintendents, assistants, secretaries, and treasurers have a habit of passing among the classes to take up collections, to speak to the teachers, and for various other purposes. This should be avoided.

Let the secretary distribute his envelopes or other information for the teachers before the school opens; and if the envelopes are to be collected, that can be done when there is nothing else going on except moving of doors or classes, or something not requiring the school's attention.

When the teachers have taken their classes for the lesson the hour should be regarded as sacred, and they should not be molested, but should be protected by the officers from all interruption. Nor should anything be permitted in the room that will take the attention of the scholars from the lesson.

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The officers should set a good example in keeping quiet themselves, and in this connection the ringing of bells, clapping hands, and other noisy signals should be avoided.

It is necessary, however, to notify the classes in the various departments a couple of minutes before they will be called together for the closing exercises.

This can be done in some way that will be effective and yet in itself quiet. Of course, the electric bells can be used where the building is adapted, but if they do not exist, some other method can be devised for indicating the termination of the study hour without making much noise.

There are always a good many persons about a Sunday school not occupied during the study of the lesson. Officers, members of the orchestra, visitors, should all observe the greatest care while the lesson is being studied, and observe the same decorum and quietness that they would during church service.

This impresses the scholars with the importance of the hour, and greatly aids the teachers in keeping attention.

Another thing that may be mentioned, but

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which will be discussed further on, is the subject of reviews.

There is not a man in a thousand that can review a lesson to an entire school composed of Primary or Intermediate children and adults. But separate reviews, one in the Primary, and, where the school is so arranged, one in each of the other departments, may be successful.

The review should not exceed five minutes, as a rule, and should be exceedingly well prepared, and accompanied by the use of the black-board.

If the review is too long, or even if it is five minutes or three minutes and is unsuccessful, the school will become disorderly. Managers of schools, therefore, in providing reviews and discussions of the lesson, should watch carefully the effect on the scholars, and if the reviewer is not keeping attention, the review should be rigidly excluded, or a change should be made in the reviewer.

So much is now said about the review from the standpoint of order. Members of Sunday schools must be interested or they will not keep quiet, and it is the duty, however painful it may be, of those charged with the management of Sunday

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schools to stop all exercises that are not successful.

The best interest of the children should be considered. When a good reviewer is found he is of priceless importance to the school, and should be accordingly appreciated, and, generally, he should have no other work. Keep him fresh for his great work, which is none the less great because it is short.

V.—Time of Day and Length of Session.

The school should be held in the morning, and be dismissed ten or fifteen minutes before the forenoon services in the church.

A GREAT deal of the success of the school depends on the hour of its meeting and the length of its session. Schools are held in the morning at the time above indicated; also are held so as to begin immediately after public worship in the church, and some in the afternoon. Serious objections exist to the hour after the church services.

One is, it interferes with the custom of most people who have luncheon at or near the middle of the day. Another reason is, the opening of the school is liable to be irregular where the public

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service is lengthened. Adults who attend public service for an hour and a half or two hours prefer to go home rather than go into another meeting. The children moreover, are not likely to attend the preaching service.

The Sunday school, by being a kind of supplement to the public service, has not the individual responsibility and character that it should have.

The children are not in so good condition as they are two or three hours earlier. Where parents and children cannot be absent from home at the same time there is more difficulty in securing the attendance of the children.

The afternoon Sunday schools are better than the noon schools, and some of the best schools in America are held about half past two in the afternoon, but usually the results are not so good.

Many of the scholars go to more than one school, and a certain proportion attend church. They are more or less jaded in the afternoon, are harder to control, and learn a good deal less.

On the other hand, in the morning the scholars are fresh; teachers and officers are not weary. Everyone is present for the express purpose of the Sunday school. The school is a distinct

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necting; not attached to nor depending upon another. Then, if public worship begins ten or fifteen minutes after the school closes, a larger proportion of children attend than can be secured at any other hour; and about once a month, or at least once a quarter, the entire school can be taken into the church or united in the public service in some way, so as to create on the part of the children an interest in the church services, which can be reached in no other way.

As stated in a former chapter, it is an advantage to have a program of exercises printed. This can be done every six months or a year, when changes are found to be desirable. On the left of each item can be printed the hour, and this program should show that every single minute of the time allotted to the school is provided for. The school should begin precisely at the time named. If the superintendent runs over one, two, three, or four minutes in beginning, it will spoil his entire program. He should insist on the beginning, and should not defer on account of the absence of the chorister, pianist, or others responsible for certain parts.

During the opening exercises no one should enter the school, and there should be no moving

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about in the rooms. A good way is to close the outside door with the first item, go through, say, to the second singing, when the door may be opened and kept open for three or four minutes, being closed again during the reading of the lesson.

It is a mistake to suppose that scholars will tire of a bright, well-arranged program, even if they go through it fifty times.

In a graded school, with separate rooms for the various departments, the program copied below was found successful. It provides for seventy-five minutes of time, occupied in the several departments so as to get the best results.

The program should be changed at least once a year. Explanatory notes and synopses of the grading system are added to secure uniform understanding of the matters mentioned.

ORDER OF SERVICE.

9 A. M. (standard time), instrumental music.

Close entrance doors.

All stand and sing :

All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

Superintendent.—I was glad when they said unto me, Let us go into the house of the Lord.

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School.—Our feet shall stand within thy gates, O Jerusalem!

Superintendent.—This is none other but the house of God.

School.—And this is the gate of heaven.

Invocation by Superintendent.

Chant—The Lord's Prayer.

Open entrance doors.

Music—School and orchestra.

Close entrance and primary doors.

While these doors are being closed get ready to read lesson.

Read lesson responsively, using Bibles, all officers, teachers, and visitors joining.

Close assembly, side, and balcony doors.

Take collection.

Study lesson.

Bible outlines in Intermediate Department.

Open balcony doors, first giving two minutes' warning.

Review—Five minutes.

Open side and assembly doors.

Instrumental music.

Special music as arranged by chorister.

Singing—School and orchestra.

Open primary doors.

Reports—New scholars and assignments; Epworth League; Junior Epworth League; Secretary and Treasurer; miscellaneous.

Superintendent's announcements.

Select Scripture readings (when there is time).

Introduction of visitors.

RESPONSIVE CLOSING SERVICE.

Superintendent.—Let us hear the conclusion of the whole matter.

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Officers and Teachers.—Fear God and keep his commandments ; for this is the whole duty of man.

School.—For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.

Superintendent.—Wherewithal shall a young man cleanse his way ?

Male Voices.—By taking heed thereto according to thy word.

Female Voices.—Enter not into the path of the wicked and go not into the way of evil.

Superintendent.—Avoid it, pass not by it, turn from it, and pass away.

School.—But the path of the just is as the shining light, that shineth more and more unto the perfect day.

PRIMARY DEPARTMENT.

Superintendent.—O, give thanks unto the Lord, for he is good.

Male Voices.—For his mercy endureth forever.

Female Voices.—Every day will I bless thee, and I will praise thy name forever and ever.

Superintendent.—Both young men and maidens ; old men, and children.

School.—Let everything that hath breath praise the Lord.

Sing. (Stand and remain standing until after benediction.)

Prayer and benediction by pastor or some other minister.

Instrumental music—Orchestra.

NOTES.

First Sunday in each month is Missionary Day.

All ministers are invited to seats on the platform.

Visitors are requested to give their names and residences.

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Teachers' meetings every Saturday, 7:30 to 8:30 P. M. (standard time).

Library is open in reading room every evening except Sunday.

GRADING SYSTEM.

1. Primary Department—All scholars under 9 years of age.
2. Intermediate Department—All scholars 9 to 13 years of age.
3. Senior Department—All scholars 13 to 18 years of age.
4. Normal Department—Includes all persons who desire, by a systematic course of Bible study, to fit themselves for teachers.
5. Assembly Department—All young people over 18 years of age not in Normal Department, including reserve and substitute teachers.
6. Bible Class—Includes all not in the other departments.

General promotions once a year.

VI.—Grading.

Grade the Sunday School on the Basis of Age and Standing in the Public Schools.

WE are witnessing, at the present day, the "passing of the ungraded school." Many Sunday schools are now in the transition from the old to the new style. This transition is not an easy process, and some suggestions are here made facilitating the change.

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The first step must be the careful preparation of the scheme or basis according to which the grading will be done. What shall be the departments? A natural division is:

1. Primary.
2. Intermediate.
3. Senior.
4. Normal.

Some schools are dividing the Primary Department into:

1. Kindergarten.
2. Primary.

This is still in the experimental stage, and should not be attempted without suitable equipment and a specially trained teacher for the kindergarten.

The next step is to decide what shall be the standard for grading. Shall it be *age* only? No; since this might easily work injustice to a child who is especially bright. Shall it be simply the *grade* in the public schools? No; since this might work an injustice to the child who is old, but backward. Let it therefore be a combination of these two, in order to adjust the system fairly.

Promote from the Primary when the pupils are nine years old, or have reached the third grade

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in the public schools. Promote from the Intermediate to the Senior when the pupils are thirteen years old, or have reached the high school. Admit to the Normal any person over eighteen years old who desires to take the special Normal course, who is a suitable person for a prospective teacher, and who will pledge himself to teach a class after he has completed the course and is duly graduated.

Having decided upon the basis of grading, how shall the change from an ungraded school be made?

Secure the approval and cooperation of as large a number of the teachers as possible. There will always be some who will cling to the old ways and look with disfavor on the "new-fangled notions." These should be treated gently, should be interfered with as little as possible, but should not be allowed to block the progress of the school.

Before any changes are made it is necessary to ascertain and present in due form the exact condition of the entire school. Each teacher should fill out a report giving the name, age, and grade in the public schools of every pupil in his class. These reports must be carefully examined by the

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superintendent and his assistants, or by a special committee, in order to see what changes must be made in this class before it can be called *graded*. Suppose the list be as follows :

Name.	Age.	Grade.
Jennie Brown....	12	7th.
Annie Williams...	14	1st year in high school.
Mary Scott.....	13	8th.
Lulu Jones.....	12	8th.
Laura Alcott.....	11	6th.
Irene Higbee.....	12	8th.

At least two changes must be made : Annie Williams must go into the next higher class ; Laura Alcott must go into a lower class. This will leave a class of four girls fairly well graded, and the class can be filled up by assigning pupils who are not properly adjusted to other classes.

It should be the principle of the grading committee to make as few changes as possible in the older classes, where the bond of attachment between teacher and pupils is strong, to make some concessions, and not apply the system too rigidly.

With the younger classes the system can be carried out more exactly. Then, if new scholars are assigned *inexorably*, according to the provisions of the graded system, the result will be a

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school *well graded* in its Primary Department and in the lower classes of the Intermediate, and *fairly* well graded in the upper classes of the Intermediate and Senior. Time will adjust any irregularities which it was prudent to overlook, and ere long the proposed transformation has taken place without upheaval or revolution.

It is one thing to grade a school; it is another thing to *keep it graded*. This will be treated of under the topics of Promotion and Assignment of New Scholars.

VII.—Keeping a School Graded.

Maintain the Grade by Annual Promotions and Observance of the System in Assigning New Scholars.

IN a former article a plan was outlined by which an ungraded school could be brought under a graded system without interruption or upheaval. It is hoped that this plan was sufficiently simple and clear to encourage many who have wanted to make the change, but feared to do so, supposing that it involved too many difficulties and required too much machinery. The next topic to be considered, logically, is, How to Keep the School Graded.

The system previously outlined supposes that

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four years are required for a child to pass through the Intermediate Department. The lowest classes, those of the first year, sit in front, nearest the superintendent's desk. The oldest are placed at the back, with the classes of the second and third year between. Once a year the classes of the fourth year are promoted from the Intermediate to the Senior Department. Then the remaining three grades of the Intermediate are moved back one rank as a sign of promotion, and the vacant row nearest the desk is filled by the classes promoted from the Primary Department.

These promotions should be made festive occasions, and should count for much. In order to do them justice they cannot take place on the same day. The following plan is suggested:

On one Sunday let the graduating exercises of the Normal Department take place, each member reading an essay, reviewing a lesson, or giving a blackboard exercise. The class is then presented to the superintendent by the teacher. The superintendent receives them with a brief speech, and their diplomas are presented by the pastor.

On the next Sunday the advanced classes of the Intermediate Department are promoted to

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the Senior, with appropriate exercises. On the third Sunday the promotion from the Primary to the Intermediate takes place.

These promotion days may be impressive and attractive without necessarily making the exercise elaborate or taxing. There is need to sound a warning note in all our Sunday school preparations for extra days and special occasions. A tendency is manifest to make them elaborate to the point of being burdensome. This comes from a lack of understanding the needs of a child. It is true that he craves change and a variety, but it is also true that he can be pleased and satisfied with simple and sometimes trifling variations, that cost ingenuity rather than labor and fatigue.

In order to keep a school well graded great care must be taken in the assigning of new scholars. The old notion must be rooted out that any child who brings a new scholar is to have the privilege of taking him to his own class. The assignment of the new scholar will be regulated by his age, grade, and the relative size of the classes of the same rank.

In order that there may be uniformity in the matter of assigning new scholars the work should be done by one person. This person should

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have his desk near the entrance of the Sunday school room. Each new scholar should be brought to this desk for registration and assignment.

The appended form is a leaf from the record devised for a well-organized school:

NEW SCHOLAR.

Name.....
Address.....
Age.....Grade in Public School.....
When received.....
By whom introduced.....
Class assigned to.....

It is printed both on a stub and on the detachable portion of the blank. The latter is detached and given to the secretary for his register. The stub remains in the book as a permanent record, which can be referred to at any time for needed data. Twice a year there should be an inventory, and these stubs should be gone through carefully to find out how many of the new scholars are still members of the school. In case any have been withdrawn the cause of withdrawal should be written upon the stub having the record of his entry.

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VIII—Primary.

Organize the Primary so as to secure the double advantage of Class Teaching and Department Review.

TACT, talent, heart, mind, patience, experience, skill, fidelity, are all required in the Primary work.

The department is a school in itself, and should be organized with principal, assistants, organist, chorister, secretary, and treasurer. And yet the department should have a vital connection with the school, and have a part, if possible, in the opening and closing services.

A well-organized Primary Department will show four prominent features: Singing, review or pre-view, study of the lesson, and general instruction, such as motion exercises, etc.

AS TO THE SINGING.

This is a feature of much interest to the children; in fact, is probably more enjoyed and more remembered than any other part of the service. For this reason make the best selections possible, not only as to the rhythm of the song—it must be bright and pretty—but also as to the sentiment expressed. Many of the little songs are a whole lesson in themselves. In teaching the words be

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sure to bring out the thought intended to be conveyed.

Motion songs are attractive to the children, as the use of hands and feet in the changing of position, readily commands the attention, and is a rest for the little ones.

No one book can be recommended for Primary use. Probably not more than half a dozen songs, if even that number, in any one book are desirable in every sense. It is well for the person in charge of the singing to own a number of song books for Primary use, and select only such from each as are suitable. Some excellent motion songs are to be found in *Special Songs and Services for Primary Classes*, by Mrs. M. G. Kennedy.

Give plenty of time and attention to the singing ; our little friends love to sing.

THE REVIEW—USE THE BLACKBOARD.

An object lesson is best understood and remembered by the child. It impresses itself more deeply upon the child's mind. The person who thus teaches need not be an artist of high degree ; a straight line means much to the apt little listener.

Color your pictures with the different crayons ;

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the variety catches the eye and retains the attention. But the blackboard is not the only means to this end; tangible objects may also serve the same purpose. The lesson should be studied thoroughly, and whenever the lesson suggests, stones, green leaves (denoting life), dead leaves (a reminder of death), fruits, fluids, and various other things may be used to advantage. If brought into service and not used too frequently, such objects will greatly help in impressing the truth to be applied.

THE LESSON STUDIED BY THE CLASS.

The Primary Department is better managed when divided into subclasses. Order is maintained far more easily, and the interest of the pupil is better served, by the individual attention of the teacher, rather than by dealing with the pupils in a mass. For this purpose the teachers should be carefully selected. Try to find those who seem to adapt themselves readily to child-life. Some people cannot do this, and therefore should never be chosen for Primary teachers. The lesson, after being most carefully prepared at home, should be taught simply, but explicitly, in the school, using no big words that the schol-

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ars cannot easily understand. Draw out the young ideas; this pleases the child, and thus it can be found whether the subject is understood. Above all, keep in mind the spiritual welfare of the child.

GENERAL INSTRUCTION.

Many things might appear under this head, such as motion exercises, birthday verses, lessons of the Bible, memory verses, etc.

Divide the time of session, if possible, into periods of ten or fifteen minutes. It is better to have the full attention of the child for a short period than to consume a longer with the child's mind at variance with the subject taught.

The birthday verse is one of the prettiest things used. When a scholar has a birthday, the following Sunday he brings as many pennies as he is years old. The verse, which is committed by the entire school, is then repeated for his benefit. How much a child appreciates this little service is best seen by trying it. It means a great deal to the child; and how faithfully he remembers the day of his birth and looks forward to its anniversary! If you do not already use it, try it. The verse is as follows, the school supplying the

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name and age in the blank spaces as the occasion requires:

God in heaven, our loving Father
These — years, by night and day,
Has watched over our friend —
While asleep, at work, at play ;
May — life be long and happy,
May God have — heart's best love,
And when life on earth is ended
May we meet in heaven above.

There is no pleasanter work, if indeed it can be called work, than in this department. Let it have constant thought and prayer, that the seed sown in the young hearts may develop into the perfect love of Him who said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

IX.—Intermediate.

Intermediate scholars should be taught in separate classes.

AGE OF SCHOLARS.—Nine to twelve years.

The Intermediate Department should be composed of scholars from nine to twelve years of age, thus spending four years from the time they leave the Primary till they enter the Senior.

CLASSES.—Small, and many of them.

Classes should not be larger than eight or ten.

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This necessitates more teachers, but greatly increases the effectiveness of the work. The teacher who can gather her class around her and get the eye of every member can do more effective work than one who shoots at long range.

TEACHERS, NOT SUPERINTENDENTS, TO SECURE GOOD ORDER.

Not only this, but the discipline is distributed among a larger number, and relieves the superintendent, who should not be expected to look to *scholars* for good order, but to *teachers*. Twenty teachers with ten scholars each can have a model department, as far as order is concerned, much more easily than ten teachers with twenty scholars each. Order is not the *summum bonum*, but it is a large and indispensable factor in securing it.

THE INTERMEDIATE DEPARTMENT OCCUPIES A STRATEGIC POSITION IN SUNDAY SCHOOL WORK.

The age of scholars in this department—nine to twelve—is a critical one. In the judgment of some conscientious parents, boys and girls are not only not encouraged, but not allowed to become members of the church while they are in the Primary Department, and so are not professing

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Christians when they come to the Intermediate. The next four years in the lives of such scholars are exceedingly important ones, for, if these boys and girls do not give their hearts to Christ before they are twelve, many of them *never* may, or at least may not till a time when it is vastly harder to reach them than *now*.

The work done here, supplemented by the Junior League or Junior Endeavor work, may yield the largest results in bringing into the Church "such as shall be saved." Happy that Intermediate Department which promotes to the roll of the next higher grade no scholar whose name is not enrolled on the Lamb's book of life.

CONSECRATED TEACHERS NEEDED.

While it can scarcely be said that any one department in the Sunday school is more important than another, yet it is evident that the Intermediate grade, if any, is a crucial period, and needs master hands to direct its important interests. All Sunday school teachers should be consecrated, but those who instruct children between nine and twelve years of age, should be especially mature, tactful, studious, godly. They must constantly realize that "he that winneth souls is wise."

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X.—Seniors.

To retain and help scholars between the ages of fourteen and eighteen years they must be interested, instructed, and employed.

It has been said that Intermediate scholars—nine to twelve—are at the “critical” age. That word is not strong enough when applied to the Seniors. The experience with them might be termed crucial. It is the age when more scholars drift out of the school than at any other period of their life. It is also the age when the Sunday school should be most helpful to them as well as when they most need its helpful influence.

The first problem that presents itself is, “How to retain in the school the great mass of boys and girls who are promoted from the Intermediate Department into the Senior classes every year.”

I. INTEREST THEM.

Without this we can do nothing. A teacher may be as wise as a Solon and as pious as a saint, but if he cannot interest the scholars who are passing through this restless, inquisitive, investigating, and formative period of life, they will soon seek to be interested elsewhere.

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Interest begets interest. If a teacher so thoroughly prepares the lesson as to be really interested in it himself, he will not find it hard to impart the same sentiment to his class.

Some teachers add to the interest by taking up some line of supplemental work in addition to the regular lesson, such as Bible history, church history, history of religious thought, etc.

This works best where a teacher has an assistant, so that each may have but one subject to present. If there is only one teacher to a class, he would better have one lesson well prepared than two subjects with insufficient preparation. Too much stress cannot be put on the importance of preparation. Scholars at this age are keen to detect the lack of this great essential to a successful presentation of the lesson. Let the teacher be interested and the class will be, also; and if the scholars are kept interested they will remain in the school.

2. INSTRUCT THEM.

All that has been said about interesting the scholars might be said about instructing them, and more added. It might be possible to interest without instructing, but it is impossible to impart

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instruction without interest. To do the former would be as foolish a waste of time as it would be to try to do the latter.

Let the teacher keep in mind that this is the seedtime in student life, and sow earnestly, well-prepared seeds, full of the germs of eternal life.

Watson's Sermon Taster says very wisely, "It's ae thing tae feed a calf wi' milk and anither tae gie it the empty cogie tae lick."

See that the "cogie" is always well filled with the "milk of the word," sweet and pure.

3. GIVE THEM SOMETHING TO DO.

There is nothing more helpful to scholars of this age than to get them to take some part in the work of the class.

A class organization, with president, secretary, treasurer, librarian, artist, etc., each with some duties to perform, is a relief to teacher and beneficial to scholars.

Short talks or papers by members of the class on some point in the lesson will be found interesting, entertaining, and profitable. Encourage and stimulate the visiting of sick and absent members, have class socials, develop a class spirit,

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make the class the most interesting, instructive, and active institution possible, and scholars will remain in it, doing and receiving good.

XL.—Young People's Class.

Teachers of young people should be distinguished for literary as well as Bible knowledge.

IN this day, when the age of man is lengthening so rapidly, there may be some little misunderstanding as to what is included in the term "young people." As used in this article it includes all who are over sixteen, are young in spirit, and have a sympathy with and for the young.

The first requisite for a young people's class is the teacher or leader. The teacher must be posted not only in the lesson of the day, but in Bible history and teachings, so as to meet the many questionings which will certainly be asked in any well-conducted and large class.

But the posting must not stop with Bible study; for the young people of to-day are learning that all truth in science, art, and literature, and all law form a part of the divine government.

The teacher should be not only ready to sym-

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pathize with individual members of the class who come for advice and counsel, but also quick to catch those indefinable phases of class feeling which the true teacher can understand and meet, but can never tell what it is or how or why he meets it. But while all of the foregoing are necessary, and more, in the teacher, yet the greatest need is thorough consecration to the work of the Master.

The devout teacher, even when not gifted with other qualities to be desired, will find that true devotion is a wonderful educator in how and what to do; so that this grace often compensates for lack in other directions.

The individuals making the class will be much the same the world over, changed only as to education and circumstances.

Every young people's class should be organized, having an assistant teacher, secretary, treasurer, and possibly committees on finance and social gatherings. This gives many members of the class something to do, and the class in which all the members are kept fairly busy will be successful.

In conducting the class as much variety should be introduced as can be made helpful in the study of the lesson. Nothing more than a simple order

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of exercises should be followed Sunday after Sunday, filled in with such variety as will charm the listless, fix the attention of the restless, and give to all a longing to come next Sunday.

This variety may be obtained by calling in the help of different members of the class, changing the work assigned from Sunday to Sunday. However, care must be taken to have all work point to and develop the lesson. It should also be kept in mind that too much time devoted to class assistance will decrease rather than increase class interest.

But nothing will so charm a class as simple, plain, Gospel truth, presented by one who, in voice, manner and life, shows he believes what he teaches.

XII.—Young People's Class.

The members should be assigned topics on the lesson and should otherwise take part in preparation.

I. INTEREST should be awakened.

It is not enough that the lesson be thoroughly and interestingly presented by a competent teacher.

The members of the class should be something more than silent though interested listen-

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ers, and something more than mere question answerers.

General preparation of the lesson on the part of the class, with the expectation of answering questions proposed by the teacher, is hardly the best way to awaken the deepest interest.

Each member of the class in turn should, if possible, be given something definite to do. He should be assigned in advance some particular phase of the lesson upon which he would be expected to inform himself. References should accompany the topic assigned, and suggestions given, when necessary, to the slow and timid ones that will enable them to prepare something that will be to the point.

By a little judicious commending a backward boy or girl can be made to feel that he is of some account, and can (much to his surprise, perhaps) do acceptable and creditable work.

Of course, if the membership of the class is large, it will not be practicable to assign a topic to each *every* Sunday; but by alternating from Sunday to Sunday, in a few weeks at most, the entire membership may in this way be given an opportunity to contribute something, and their interest thereby be permanently awakened.

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2. A class spirit should be created.

The membership of the class should be made to feel that they belong not only to the school as an organization, but to the class as well, as an *organic part* of the school.

To this end class pride should be judiciously fostered; not, of course, encouraged to the extent of leading its members to engage in an unseemly scramble for new members, but to such an extent that each will be on the alert for additions to the class in a proper and dignified way.

In order to promote the class spirit sociability among members should be encouraged. They should become acquainted with each other, so that strangeness and embarrassment in each other's presence may be overcome. To afford opportunity for the membership to become well acquainted with each other class socials should be held occasionally.

The social power can be used with good effect in cementing a class of young people. It is not necessary to let this social spirit run away with the class and dissipate the good. At this point great care must be used, for in every large class there will be a variety of views as to what constitutes social enjoyment; but the consecrated

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teacher, with a few chosen assistants, can govern all this and make the social gatherings spiritual helps.

To lower the standard of Christian dignity and principle, by doing and saying those things which are the common doings and sayings of the irreligious world, will break up any class. A few may talk and scold because useless, expensive, and demoralizing amusements are discouraged, but the large majority will sustain the teacher and will have more respect for and confidence in him.

The responsibility of planning for these can be placed in the hands of a committee from the class, which may be constituted a standing committee, to whom may be referred all interests of this character. But while the active preparations may be intrusted to this committee, the teacher should retain general control, and should see that no amusement of doubtful propriety be allowed. All the diversions entered into be of such character as the Saviour himself would not condemn, and be as unobjectionable as the festivities of the wedding feast at Cana graced by his presence.

Right here the teacher has in his power a great

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opportunity for good. He can direct the social diversions of the young on a higher plane than if left to themselves to devise methods of entertainment and amusement; and thus, in a quiet and unobtrusive manner, he can be useful in molding a sentiment among the young people under his charge for the amenities and proprieties of social intercourse that will emphasize what is already a well-known fact, that the best society in the world is found in the social circles of the church.

3. Absentees should be looked after.

There must be persistent looking after absentees if regular attendance is to be secured. This can be accomplished in three ways, the relative value of which is about in the order named below :

First. By personal visitation on the part of teacher.

Second. By appointment of a standing committee, whose duty it shall be to call on all absentees.

Third. By sending postal cards each week to all absentees, noting their absence with *regret*.

These methods can be reinforced by short talks to the class occasionally upon the desirability and importance of a regular attendance.

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XIII.—Normal.

There should be in the Sunday school a Normal Department, in which those who are to teach may be prepared for their work.

THE teacher's work in the Sunday school is as much beyond that of the day-school teacher in importance as the saving of a life for eternity is more important than training a child mind for the activities of this world. It is a grievous mistake to think that anyone who has zeal and willingness is thereby fitted to take charge of a Sunday school class. Both of these are essential, but they are only part of the teacher's equipment. He who would teach a Sunday school class should know how to teach. This may sound like a commonplace, but it will bear a moment's thought. Vitalized piety and earnestness must belong to him who would attempt to show others the way to Christ; but there must be with them not only a knowledge of the truth, but the ability to adapt it to the needs and capacity of the pupil by a wise use of approved methods of instruction.

With but one hour out of the one hundred and sixty-eight in each week to make impressions on the lives of its pupils, the Sunday school must

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focus on its work every force that trained minds and consecrated effort have made available. It must teach those who are to be its teachers *what and how to teach*. This is the work of the Normal Department.

1. *Membership.* Those who enter the Normal Department will naturally come from the more advanced classes of the school. For the most part the Normal class should be made up of young men and young women from seventeen to twenty-two years. While other persons should not be debarred, it adds much to the *esprit* of the class to have a membership of about the same age and attainment. Those who enter should do so voluntarily, and not from assignment, and should signify their desire to fit themselves for teaching work by a systematic study of the Bible and of methods of teaching. They should pledge themselves in writing to attend regularly upon the class and to finish the prescribed course, unless interrupted by removal or by some other reason which the teacher may think valid. It should be impressed upon those taking up this work that it cannot be trifled with, and that an hour a week outside the class is the least time any should expect to give to it.

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2. *Teacher.* The teacher of the Normal class should be a person who, by study of the Bible and of Bible authorities, is competent to direct the studies of others. He should have the spirit of the true Bible student—reverent, prayerful, frank, free from the narrowness of literalism, yet equally free from the sufficiency of some modern criticism. If possible, select for this place a teacher by profession. Or, if the class has a teacher and an assistant teacher—the preferable arrangement—let one of them be a teacher who can draw upon the experience of his everyday work in presenting the part of the Normal course that deals with class management and methods. It need hardly be said that the Normal class teacher should be a woman or a man who is the friend and helper of young people, and whose hold on their affections is sufficient to stimulate them to earnest effort and to lift the Normal work above the suggestion of drudgery.

3. *Course of Study.* The course will depend on the amount of time allotted to the work. Much can be done in a year with a devoted class and a skillful teacher. Where the Normal idea is new the first members might be asked to enroll for a year. Make the course of the class that

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follows two years in length. Two years is long enough to ground a class in the essentials of Bible literature, Bible study, and teaching methods. Three years will give a wider range of work, and a course of that length is the ideal one. With a two-year or a three-year course time is given for considerable practical work. The class should be permitted to hear successful teachers presenting the Sunday school lesson to their classes. The Normal class may visit occasionally the Primary Department and study the work there; it may go into the Bible Department and note the very different method of unfolding the lesson followed by successful teachers there. Occasionally an Intermediate teacher, whose work has approved her methods, may be invited to bring her class into the Normal room and teach it in the presence of the Normal students. In these and other ways the teaching side of the Normal work should be made of the most real and practical value. In the months of July and August, when many teachers are away, put the Normal class into the harness, provided it is taking a two-year or three-year course and can spare the time. Divide it into two sections, half teaching each alternate Sunday. In these two months

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let the Normal teacher spend each Sunday morning with the half of his members who are disengaged, practically and suggestively studying the lesson for the next Sunday, according to Normal methods, so that the people will be prepared to teach it in their turn. Outside of vacation time the members of the Normal class should never be called upon to substitute.

The basis of the course in Bible study may well be that originally adopted by the Chautauqua Normal Union. It is embraced in Dr. J. L. Hurlbut's *Revised Normal Lessons*, a book of 95 pages, and Dr. A. E. Dunning's *Bible Studies*, 102 pages. These books together give 30 chapters—8 on the Bible, its geography, history, structure, contents, and use; 8 on the teacher's work; 4 on the Sunday school, its scope, aims, management, etc.; 4 on the teachings in the Old Testament, and on principles and methods of teaching as illustrated by God's revelations of himself to men; 6 on the New Testament—the life of Christ, his doctrines, the history of the early Church, and the development of Christian doctrine as given in the Acts and Epistles.

Some of the most valuable work of the class

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will be that done outside of the specified textbooks, under the direction of the teacher. The pupils should be encouraged to read much in books like *Christian Evidences*, *The Land and the Book*, *Seven Laws of Teaching*, Geikie's *Life of Christ*, Stanley's *History of the Jewish Church*, and in the commentaries. Topics should be assigned and original essays read by the members—four or five by each in the course of two years. In all the study in the Bible and about the Bible let one thing be kept always in view, that through all its sixty-six books, clearly defined and never lost sight of, there runs a golden thread, binding one to another, and that golden thread is redemption through our Lord Jesus Christ. As to the work of the teacher, let this be strongly emphasized—that true teaching power does not consist so much in the possession of a vast amount of classified information about the Bible as in a knowledge of the truth as it is in Jesus, and that knowledge applied to human life by the indwelling Holy Spirit.

4. *Commencement.* At the end of the Normal course have graduating exercises. Make much of this occasion. Make it so impressive and so memorable that the children may look upon the

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completion of the Normal course as the goal which every one of them should expect to reach. Foster this feeling by having the exercises occupy the regular Sunday school hour. Let the essays and addresses be by six or eight representatives of the Normal class chosen by the graduates. Have special decorations and special music. Present a diploma to each graduate, and stimulate in members of the school a desire to obtain one. Let the thought be brought out in every commencement that the Normal Department is a practical expression of the gratitude of its students to the Sunday school; that, having been trained for years by devoted teachers, they desire in turn to fit themselves to do for others what the school has done for them.

XIV.—Assignment of Teachers.

Study the characteristics of the teachers and assign their work with reference to adaptation.

EVERY victorious army owes its success to—

1. Its soldiers.
2. To the officers in the line, who come in contact directly with the men.
3. To the commanders.

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Everyone knows that armies of the best soldiers, with the best line officers, are frequently defeated for want of efficient commanders. So, commanders may be good, the soldiers good, yet failure comes because of unsuitable line officers. The same is true in Sunday school work.

In order to achieve success the force must be united so as to avoid friction and secure the greatest economy of influence and force.

It frequently happens that a teacher with a class of boys ten years of age has signal success. The superintendent draws the inference that the same teacher will be equally successful with a class of boys of fourteen. A change is made with the result that the teacher is discouraged, the class runs down, and a complete failure ensues.

Every experienced Sunday school worker has observed cases of this kind, and, it may be said, no superintendent is sufficiently wise to say in advance who will be successful.

Select a teacher of culture, refinement, and devotion, and assign a class that you think will suit, but instead of success there is sometimes deplorable failure. Why? Because the class and the teacher are not suited to each other.

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If you ask why that is, you ask a question that no human mind can understand. There is an indefinable and incomprehensible attraction about some people. Children see it and act upon it instantly, though, perhaps, grown people do not perceive it. There is also something equally mysterious about some persons that renders success impossible.

These characteristics of teachers can only be discovered by experience and observation. In Sunday school work where there are many teachers changes must be made, however carefully and wisely the teachers may have been assigned.

It is an obvious fact that certain teachers will always be successful with boys and unsuccessful with girls. Other teachers will be successful with girls and the reverse with boys. All these things should be studied and watched with the greatest care by the officers. When there is a lack of congeniality changes should be made with a view to improvement.

Changes can be made that will gratify and please both teachers and pupils, if made in the right spirit and after careful discussion with the teacher.

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It is a very dangerous thing to ask scholars for their views. Their liking should be discovered by observation and through teachers.

Ordinarily, when changes are to be made, the teacher to be affected should be seen privately by one of the officers and the whole situation canvassed. As a rule, perfect agreement will result, and the proposed change can be made with increased efficiency.

It will not do, however, to make changes without consulting the teachers. It will create dissatisfaction, and frequently the officers will make blunders for want of the best information, which can be obtained alone from the teachers.

Another principle should be remembered, that all changes of scholars from grade to grade and from class to class should be made only upon the recommendation or cheerful concurrence of the teachers.

The Sunday school, like an army, should be subject to discipline. No corps of teachers will be loyal to the officers unless the latter fully recognize the position and responsibility of the teachers. It does, however, occur sometimes that classes of scholars, when they get to be sixteen years of age and upward, may be profitably

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consulted. If the teacher is to be promoted to a wider field of work, a frank discussion with the scholars, agreeing with their preferences, but convincing them of the necessity of the change, will increase instead of diminish their devotion to the school, although they lose a favorite teacher. They see that by their own sacrifice they have promoted the general welfare of the school, and this gives them a feeling of increased responsibility.

Sometimes it occurs that teachers, for some reason relating to character or reputation, become unacceptable to the school and yet are highly popular with their classes. This is a difficult situation to manage, as the true reason for the change cannot usually be mentioned to the scholars. In such cases the change must be brought about through the teacher concerned. If this cannot be accomplished, and the change is necessary to be made, it can be effected by a statement to the scholars that the proposed change is the result of careful consideration, with their best interests in view. Meanwhile give them the most suitable teacher that can be selected, and harmony will prevail.

By such careful work as indicated in these

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suggestions the teachers and scholars will soon realize that their best interests are considered, and they will in time waive to a great degree their own judgment in deference to that of the officers, who have shown so much care and exhibited such tireless interest in every feature of the school.

XV.—Substitutes.

Plan for a supply of substitute teachers sufficient to provide infallibly for all classes every Sunday.

THE best of teachers are occasionally absent, and in a large school there will be about ten per cent of the whole number of teachers to be supplied by substitutes. During the vacation months in summer the proportion runs up to fifty per cent. No school can run successfully without having all classes at all times provided with teachers.

Teachers should, so far as possible, provide their own substitutes, with the approval of the superintendent or principal of the department. It is not safe to give all teachers the right to choose substitutes. Experience shows they frequently make mistakes in getting incompetent and unworthy persons.

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The same care should be exercised in selecting substitutes as in getting regular teachers.

By working systematically persons can be found, competent and devoted, who will act as substitutes, when present, in the various departments.

The principal of each department, if he has under him, say, twenty teachers, should have a list of at least ten substitutes, and it should be understood that they will without question teach in his department upon request. The enrolled substitutes should be five to ten times more than may be needed at any one time, insuring the required number present each day. They should be furnished with a list of topics for the year and such other lesson helps as may be necessary.

There is ordinarily but little trouble in getting people to act as substitutes if the effort is made in the right way. Nearly every human being is interested in Sunday school, and almost every person will aid in maintaining the school. But something more than a mere casual request is needed. The persons must be seen; the character of the work and the necessity for aid must be clearly stated and well understood, so that the degree of responsibility may be appreciated by the substitute.

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The better way is to determine upon an adequate number of persons, capable and deserving; then let them be seen one at a time, and so fast as they consent put their names on the several lists, making it a point to have them understand that they are relied on as part of the Sunday school working force; that their agreement to act as substitutes implies that they will attend as often as possible and be on time.

Each department should have a particular place for the substitutes to occupy until it is known whether their services will be needed. This will save the classes to which the substitutes belong from interruption and facilitate the work of the superintendent and principals.

It is an important element in maintaining order in the school to have all classes provided with teachers every minute of the time.

The substitutes should be made acquainted with the method of taking collections, marking attendance, and keeping any other books and memoranda that may be required. If they are not so posted, the Sunday school records will soon fall into confusion and be unreliable.

The current Normal class taking the regular course should not be required to act as substi-

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tutes under any consideration, as it would interfere with their course of study. Normal graduates, however, are among the most capable and willing persons to take substitute work.

It frequently happens that persons who do not come to Sunday school at all can be induced to attend for the express purpose of acting as substitutes. In this way they themselves are benefited, become interested, and are added to the school.

It may be helpful to indicate some of the arguments and considerations which have been influential in getting people to agree to act as substitutes.

The condition of the school; what it is doing; the character of the children; the advantage to them; the ease with which the work can be done if the heart is in it, should all be made conspicuously clear.

The elevating and refining influence of the Sunday school in the neighborhood may be emphasized.

A strong appeal can be made to the average person by showing his obligation to contribute his part as a Christian and citizen to the unselfish work among the young.

Select educated young ladies and gentlemen

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and talk with them somewhat as follows: You have been educated chiefly at the public expense. Counting books, clothing, board, and maintenance, you each represent an expenditure of about \$10,000. This money having been spent on you, and having produced the fine education and culture which you possess, do you not realize there is an obligation on you toward that community which has been so liberal in preparing you for the responsibility of life? If everyone should refuse to do anything unselfish, the world would retrograde and drop again into barbarism. It is hopeful and aggressive Christian work that makes and supports our present high state of civilization. Should you not voluntarily and gladly take your part in the work of maintaining and improving the institutions which have done so much for you?

The advantage to the school in the high average attendance and the good order may be referred to as a result of having all the classes constantly supplied with teachers.

Obtaining substitutes is like anything else—there must be a plan, and the plan must be persistently and intelligently worked. In almost any community effort will secure an adequate supply of faithful teachers.

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XVI.—Speeches.

The superintendent, ordinarily, should make no speeches and should avoid, as far as possible, making announcements.

INTEREST in the school results not alone from what is done, but from what is expected. If the items on the program succeed each other without intermission, and each is short and spicy, the interest will never lag. No person yet has been found sufficiently bright and versatile to interest the average school more than once or twice by mere talk, however brilliant and appropriate.

If the same man is superintendent of a school for years, he is thoroughly known by the scholars who look straight through him, and detect his real nature, and estimate truly his qualities.

If a speech by the superintendent is regularly on the program, when that point is reached there will be disorder, because the scholars know in a general way what to expect. They feel, right or wrong, that they may safely miss that item. This will be true however much they may love the superintendent. They love father and mother, but most children would rather talk to each other than listen to parents.

In reviews the attention can be sustained by

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persons peculiarly adapted to the work, because the subject is different for every Sunday and the review is only in a particular department, it being, as heretofore indicated, impossible for one man to review successfully an entire school, including all grades.

But the matter of speechmaking, except on lesson topics, is entirely different. A speech, even with the subject announced, is still uncertain. It may or may not be interesting, and the scholars, giving themselves the benefit of all doubt, relax, go to whispering, or otherwise entertain themselves. The speaker may secure and hold attention, but the chances are against him, especially if he is well known.

Then in Sunday schools the scholars are not required to remember or reproduce the points made by the speakers; and if they were, in ninety-nine cases out of every hundred they would find the task an aggravation on Pharaoh's order to make bricks without straw.

NO SMARTNESS.

The average person when presented to a school is possessed immediately to say something funny. He may succeed in doing so, and

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thus maintain the interest, but, as a rule, he sacrifices the respect and consideration of the scholars. They are taken with him for the same reason that they are taken with the clown at a circus, and they regard him a good deal in the same light. They say to each other afterward, "Wasn't he awful cute?"

A talk may be bright and cheery, and at the same time deal with topics appropriate for the Sunday school. Useful impressions can only be made by intelligent, clear statements, and the more fervent and spiritual the better.

One cause of disorder in Sunday schools arises from the fact that those who talk to and deal with children fail to keep constantly in mind that they are in Sunday school. Not that there should be too much soberness, but a pleasant, loving, generous, religious seriousness.

Young people really love true religion more than any other class of people. They have no creeds, but they have pure, receptive hearts. Those who deal with children in Sunday school should endeavor to deal with their hearts at least as much as with their minds. A reverent respect and consideration for the Bible and its teachings is not only necessary to do good in Sunday school

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work, but is one of the fundamental principles of maintaining order.

Order, it must be remembered, cannot be coerced. It is the result of planning, of profound and careful consideration of every feature of Sunday school work and of every moment of the Sunday school hour.

ANNOUNCEMENTS.

The superintendent, as a rule, should avoid making announcements by requiring the persons directly concerned to make them. For instance, those relating to the Epworth and Junior Leagues may be made by the presidents or others having charge of the exercises. Announcements of new scholars and assignments should be made by the person having charge of that work, and the same is true of every other feature.

Where the announcement relates to something special, such as an entertainment or an excursion, let it be read by the chairman of the committee. If it relates to the death or serious illness of any one, select some suitable person acquainted with the facts to make the announcement. The superintendent may supervise all such things, may sometimes profitably supplement what is

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said, but it will be vastly better for him, as a rule, to say nothing on topics that have been touched upon by others.

Some announcements and statements should be made by the superintendent, as a matter of course, and can properly be made by no one else, but these should not be numerous nor should they be dwelt upon. Neither should the superintendent, or anyone else, repeat announcements in order to give emphasis. One clear statement is all that ever should be given. If an audience understand that an announcement is to be repeated, they will not pay attention to the first, and by the time it is given again they will have their minds on something else. Scholars, as taught in the public schools at present, are not accustomed to having statements repeated.

School teachers are experts in the use of the English language. They use the fewest and most expressive words and invariably without repetition. Sunday school workers will always profit by studying the best features of professional teaching.

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XVII.—Visitors.

A systematic plan for the treatment of visitors should be observed, so as to show them proper courtesy and duly recognize their position.

SUNDAY SCHOOL workers are the most liberal class of Christian people. They have no sharply-defined creeds. They are bound to no stereotyped methods. They are open to suggestions from any source.

Two considerations are to be borne in mind in regard to visitors : Their treatment by the officers of the school, and the benefit that may be derived from obtaining their practical ideas.

Depend upon it, when a person takes the trouble to come from a distant place to visit your school he has something definite in mind. He does not spend his time and money through mere curiosity. Or, if he is temporarily in the region of your school, he will come expecting to learn something.

He expects to see the school in its normal condition—all its departments and its exercises going on in the usual way. If he does not see this condition, he will obtain an erroneous impression. Therefore the presence of visitors should not be recognized, as a rule, to the extent of a change

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in the smallest degree in the regular order of the school.

It should be the pleasure of every officer of the school to pay special attention to visitors, and the duty of the secretary to obtain their names and addresses for permanent record.

Visitors should be furnished with Bibles, a printed order of exercises, a reference to the lesson, and should be, as far as possible, induced to take part in the responsive reading and singing. In this way they are made to feel at home at once, and if they receive no further attention, they will be satisfied.

Officers should avoid being too officious with visitors, as many of them prefer no further attention than above indicated.

In a prosperous school it is impracticable to introduce all visitors, and extremely dangerous to ask many of them to speak.

The most effective way to introduce visitors is for the superintendent to indicate who they are and where they are from in a sentence or two, then present them, giving the name. When this is done let the school rise, the person being introduced standing. He immediately takes his seat, and the school is seated, the whole,

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including remarks of the superintendent, not occupying more than one minute. This is enjoyed by all scholars. It gives them part in extending courtesies, which they appreciate. Several visitors may be introduced at the same time, with a brief explanation, and naming of each, so that the visitors and the school need rise but once.

If for any just reason the school desire to honor any person by waving handkerchiefs or clapping hands, this disposition should not be suppressed, but rather encouraged by the superintendent. In all schools will be found a few boys inclined at times to take advantage of this liberty, but a little experience will soon control such a disposition.

At a recent session of a Sunday school a Japanese young lady sang in her language the song, "Bringing in the Sheaves," followed by the Japanese national hymn, which has been sung during victorious campaigns for a thousand years. At the close of this song the school broke out in hearty applause, which continued until the superintendent asked if they wanted another song, when affirmative responses came from all parts of the house. The young lady responded

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with another familiar Sunday school song, which was very highly enjoyed.

Some people might think it was too noisy a demonstration for Sunday and Sunday school. Not so; it was hearty, it was pure, it was enthusiastic indorsement of what was artistically good, and interesting from national and historical association.

It should be carefully observed in regard to visitors that the regular work be not interrupted by conducting them through the various departments during the exercises. If they have seats in the main room, it should be so managed, if possible, that conversations will not be, to any great extent, carried on, thus interrupting the studying of the lesson. Visitors should be permitted to be quiet spectators of the regular work. In other words, visitors, with officers, should consider the vastly important work going on before them, and should be careful to do nothing to attract attention of the scholars.

As the best Sunday school workers are likely to be among the visitors, it is a good plan for the officers of the school to keep this in mind and encourage these visitors to make suggestions and describe their own methods. Such workers, when found, may be safely asked to speak, and

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something of importance can always be learned from them.

This attitude of the officers of the school will make them more agreeable in preventing the apparent impression that they are entirely satisfied with their own work. Every Sunday school, however efficient, may be constantly improved, and the advice and counsel of others will aid in developing the school toward the highest point.

When visitors are introduced to the school for speeches the superintendent should inform them distinctly how much time they may occupy. This time, usually, should be no more than five minutes. It is interesting, generally, to ask superintendents of other schools to state something of their own schools. In this way valuable hints are thrown out, helpful alike to officers, teachers, and scholars.

The treatment of visitors is one means of building up the school. Parents frequently come to investigate. If satisfied, their children follow.

Visitors may be a great source of legitimate advertising of the school, as they carry their impressions and impart them in all directions.

Generally visitors should not be asked to take classes. Sometimes, however, they very greatly

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enjoy it. Before asking them to take any class it is well for the officers to ascertain their tastes and the work in which they are engaged.

It has been found advantageous to invite visitors. Let the pastor, from time to time, make a suitable statement to the public congregation. Officers and other members of the school may also increase the number of visitors by cordial invitations. It is an obvious advantage to have visitors in large numbers if the school is successful; hence all legitimate means to increase the number of visitors should be used.

It is a remarkable fact, at least to some people, that almost every human being loves to visit a pretty Sunday school.

It is impressive to secure the attendance of noted and distinguished people, such as generals, judges, scholars, prominent officers, conspicuous workers and officials of all kinds, Catholics, Jews, Chinese, foreigners of all descriptions.

Every Sunday school does itself honor and gets real advantage by showing, in proper ways, its liberality. For instance, if a Jewish rabbi can be secured for a short address, it will encourage all the scholars who may be Jews, and interest all of the other scholars. The same would be true of

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Catholics. Of course, care must be exercised in the selection of all speakers, so as to avoid any prejudicial controversy.

In the treatment of visitors the officers have a good opportunity to display liberality, to show that they stand, practically, upon the Apostles' Creed rather than upon any particular Church doctrine. Still, as a matter of course, every Sunday school should adhere strictly, as may be necessary, to the requirements, if any are made, of its own denomination.

It should be borne in mind that the Sunday school is made up of members from every conceivable kind of households, including all denominations, positive infidels, indifferent skeptics; and such a moderate course should be taken as will antagonize no one. At the same time adhere to the Bible as understood by the denomination with which the school is connected.

XVIII.—The Superintendent's Five Minutes.

Every order of exercise should have five minutes of time to be used by the superintendent to promote general interest.

As stated in a previous article, the superintendent should make no speeches as a part of the

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regular program. He may, however, employ, for the benefit and interest of the school, a period of time not exceeding five minutes each Sunday, near the close of the session. To the exercises occupying this precious time he should give constant attention, so as to present every Sunday something different. There is no end to the interesting things that can be done. Some successful exercises may be mentioned, not that the same may be done in every school, but to illustrate the diversity of instructive entertainment.

For instance, the lesson is about temperance; without saying a word on the subject the superintendent may secure a leading physician to explain to the school the effect of alcohol on the system, showing what it is that produces dizziness and drunkenness; what it is that makes men stagger. If this were brought forward as a temperance talk, a large proportion of the school would not listen to it; but if it is introduced to merely explain the circulation of the blood, they will all listen, especially if the speaker is one who is known to have special knowledge on that subject.

There is scarcely a professional man in the community who will not aid in carrying out such

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a program. The most distinguished surgeons and physicians will gladly spend the necessary time. They should be rigidly limited in time, and should be urged to use the blackboard where it is practicable.

In large cities men can be found who have traveled through Palestine to describe the region where the events of the lesson occurred. Such people should be asked to bring objects with them. There is nothing so effective in holding interest as to exhibit something that can be seen. A mere stone from Jerusalem or water from the Jordan will answer.

The fishing business on the Sea of Galilee may be explained by some one who has observed it, and pictures may be readily secured of the fish that are still caught in that lake, and of the fishing boats and nets. A coin, such as was obtained by direction of the Saviour for the payment of his taxes, may also be shown.

The lesson may be read in the language in which it was written; one Sunday in Greek, the next in Hebrew or Latin, French, German, Italian, Chinese, Japanese, Arabic, Bohemian, or even in the deaf and dumb signs. A little forethought will enable the superintendent to find some one in

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a large city to read the Bible in each language and dialect. Of course, it will not be understood, but the mere fact that it is the lesson read in this foreign tongue will create interest. Brief explanations may be made by the superintendent of the various translations from which the lesson is read.

A number of little girls dressed in white, without their hats, may sing or recite Scripture. The school, using their Bibles, may read, responsively, in memory of some one; or, if the lesson is about some prominent person, such as David, the school may read one of his Psalms, or read an account of one of the exploits of his life.

About July 4 a synopsis of the Declaration of Independence may be given by some one appointed by the superintendent. If good at drawing, the speaker might make a diagram of the room in which the Declaration was signed, and briefly explain the significance of it.

The superintendent may have some illustrative tables prepared by the secretary showing the growth of the Sunday school, what it has accomplished, how much Scripture has been studied in the last five years.

Occasionally five-minute addresses may be in-

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roduced on especially attractive subjects. For instance, at the time of writing this, it would be charming to have a bright woman give her impressions on first reading *Uncle Tom's Cabin*, since the celebrated writer has so recently died. Some one can be secured to give chapters on slavery experiences and scenes before the war.

These things should have some reference, or at least should be made to connect, though distantly it may be, with some subject that is being studied. It would not be inappropriate to have the X-rays explained, as illustrative of the marvelous things in creation, with a view of stimulating reverence for and interest in the Great Teacher. The scholars themselves, if trained and directed properly, will furnish almost endless diversity of five-minute instructive and helpful entertainment.

The program for five-minute exercises should never be published; it should be a surprise. The scholars should feel that they will lose something if they do not attend. Manners and customs can be introduced, illustrating foreign countries and different ages.

While the superintendent, as a rule, may take no formal part in these exercises, nevertheless he should introduce them all; should make explana-

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tions and statements, which, if he is well informed, will be as interesting as the exercises themselves. He should tell, in introducing speakers, who they are, and what they are distinguished for, so that the scholars may better appreciate what they say and do.

The superintendent may sometimes occupy this time with great interest in referring to various things in connection with the school, past and present, as well as outlining special things for the future. Such short talks, if exceedingly well prepared, relating to matters of vital interest, will be appreciated by all.

Too great care cannot be taken to prevent these various exercises from becoming monotonous. They should be kept strictly within the time. The superintendent should explain this matter to every person taking part; should himself see the people and know beforehand exactly what to expect. If he does not, a large proportion of the speakers will occupy half the time in apologies and the other half in introductions, not reaching the subject at all.

It is also a good plan for the superintendent, during his five minutes, to honor aged ministers; invite them to seats on the platform; introduce

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them to the school, stating when and where they began their ministry; recalling who was then president, governor, king, or queen.

Let it be understood that the exercises during the superintendent's five minutes need not necessarily connect with the lesson, but are introduced as matters of impressive instruction and to stimulate the general interest by their diversity. These exercises do not take the place of reviews and other essential instruction in regular study. The idea is to furnish something that will be attractive in ADDITION to usual programs.

XIX.—Teachers' Meetings.

There should be a meeting each week for the study of the lesson, and a meeting at least once a month to consider general features relating to the welfare of the school.

THE intelligent cooperation of teachers is indispensable in successful Sunday school work. In order to have this the teachers must be well informed upon all the features of the work. In fact, they should participate in the preparation of every detail of the order of service. They will feel a deeper interest in carrying out any plan which they help to make; besides, they may give suggestions valuable to the officers.

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This understanding and assistance can only be secured through frequent meetings for discussion and comparison of ideas. It must be admitted, however, that few schools are able to maintain successful weekly study meetings. While there exists no adequate reason making weekly meetings impossible, many excuses and facts tend to make them impracticable.

The teachers' meeting should be conducted like any other religious meeting. It should be made sufficiently interesting to secure attendance. This requires an unusual amount of careful work. The best talent in the school should be employed. The meetings should begin punctually, perhaps at 7:30 P. M. in the winter and 8 P. M. in the summer, and the session should not last more than one hour.

It has been found advantageous to make a program for the teachers' meeting as often as every three months. One person may be appointed for each of the following topics:

- Bible geography.
- Contemporaneous history.
- Principal persons.
- Other accounts of the same events.
- Laws and customs.
- Doctrine.

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Leading thought.

Intervening history.

Illustrations.

Methods of presentation.

Practical application.

This will tend strongly to bring at least eleven people to the meeting. Of course, only about half of them will have points on every lesson, but it should be understood that these persons study the lesson specially with reference to their respective topics. They should come prepared, sometimes, to occupy from three to five minutes; at other times merely to answer questions that may be asked.

If the persons are judiciously selected, with reference to their tastes and education, a strong interest can be maintained, but the plan will not work itself. It is far from automatic. Persons assigned these topics must be constantly cultivated, furnished with suggestions, and induced by every practical means to attend and give the subject consideration.

One somewhat curious feature exists in teachers' meetings; that is, the most experienced teachers, who need the meeting the least, are the most apt to attend; while others, to whom the meeting is vital, will stay away. It is a kind of

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paradox, but it must be dealt with if the teachers' meetings are efficient.

One person should have general oversight of the teachers' meeting. On the whole, it is better for the superintendent to look after it. He may get others to do the teaching, but he should have charge of the meeting in nearly the same sense in which he has charge of the Sunday school.

The meeting should be opened with prayer and singing. Recitation of one of the Psalms, the Apostles' Creed, or some of the familiar portions of the New Testament, aside from the lesson, will increase the interest. Frequently it is wise to sing two or three short pieces, and have as many short prayers, the whole occupying ten to fifteen minutes.

Besides the topics mentioned, special preparation should be made on various other direct or collateral features of each lesson. Teachers can be asked to make special preparation in writing or otherwise. Plans and descriptions of buildings and structures can be furnished.

Where the pastor will do so it is an advantage to have him take one of the topics, say, the practical application. Frequently persons outside of the Sunday school can be secured to attend

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teachers' meetings and give talks on helpful subjects. This will aid in stimulating interest. In short, the teachers' meeting can be made very interesting and attractive, but whoever does it must make up his mind to give the matter constant attention. In cities people can be found who have traveled over Palestine and other Bible lands. Such people are always willing to appear at teachers' meetings and give descriptions and information which will be interesting to all.

It is a priceless advantage, especially to young teachers, to have good study meetings. No teaching can measure up to the proper standard without the aid of careful study. Young teachers are inclined to say they can study the lesson at home. So they can; but it can be studied much more effectively in a company where all are interested and where the meeting is free and informal, everyone being at liberty to ask questions. Then it is an advantage to have a uniform understanding of the lesson, so far at least as its teaching is concerned. This can only be secured by studying the lesson together. It is not often that a body of intelligent teachers will reach a wrong conclusion or fail to develop the important features of the lesson.

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The teachers' study meetings should be religious. Nothing short of a profound conviction in the minds of the teachers will influence them to devote an evening to the study of the lesson.

It is a good plan to reserve the leading thought in most lessons until the close of the meeting, and let that be the keynote. As a matter of course, the most competent person in the whole school should be selected to give the leading thought. When a suitable person is found he should be retained to do that work as long as possible. It requires the highest skill and deepest religious experience.

The monthly meeting may be devoted to general interests of the school, such as election of teachers, arrangement of order of services, consideration of the several departments and work of the school. The superintendent should ask for suggestions. If he asks generally, without indicating any subject, he will probably get no response; but if he takes up the various topics, he will get many helpful suggestions. He should invite criticism on every point, and, so far as practicable, questions should be submitted to the teachers for consideration, and they should be permitted to control the school. And yet in

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this great care is necessary to avoid hasty and immature action.

The meeting should not be allowed to drag. The superintendent should have the items to be considered in hand, and bring them up one after the other; and as soon as the business is transacted, if it should only consume ten minutes of time, the meeting should be promptly adjourned. Where the teachers' weekly study meeting is maintained the monthly meeting may be omitted, and five or ten minutes of time may be taken at the beginning of each meeting for general subjects. It is not wise to take more than ten minutes, nor will it do at all to allow the time to be prolonged, so as to interfere with the study meeting, as it will kill any degree of interest very soon.

A large proportion will attend the study meeting that could not be induced to attend a meeting of general features. If the business part of the meeting is put off until the last, it will greatly impair the good impression produced by the study. If there are subjects to be considered requiring time for discussion, a separate hour should be fixed, so as not to interfere with the study of the lesson.

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It is wise to have teachers' meetings of all kinds informal, as far as possible, so as to encourage each teacher to talk freely and give his views; yet attention should be kept strictly to the subject in hand, and lengthy, irrelevant discussions avoided. Great skill is required to avoid long discussions on mooted Scripture questions. Some people are so constituted that they take the greatest interest in things that no one can understand and where discussion is utterly vain. A certain large adult class has been known to discuss for three quarters of an hour the personality of the devil. Such discussion will kill any class and extinguish any religious interest.

The superintendent should have his plans for the school matured always about three months ahead. Questions relating to entertainments, excursions, promotions, honors, grading, etc., should be brought up before the teachers in ample time, especially where it is necessary to have committees. For instance, Children's Day Committee should be appointed about Easter; Holiday Committee should be appointed by the first of November.

It is interesting and useful, at the teachers' study meeting, to have a representative from

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each department make suggestions as to how the lesson can be made interesting to the scholars of the various grades. This will greatly aid in keeping up the meetings. If it is not done, Primary teachers, for instance, will not attend, because they will say the meeting is not helpful to them. Possibly the Intermediate teachers will take the same view. The lesson should be viewed and considered from the standpoint of all grades of pupils.

One aim of the teachers' meeting should be to impress the teachers with the sublimity of their work. Plenty of mottoes and maxims can be found in the Scriptures, such as :

Tell it to the generations following.—*Old Testament.*

Go ye therefore, and teach all nations.—*New Testament.*

XX.—Social.

Greet one another.

He was rich, yet for your sakes he became poor.

Let every one of us please his neighbor for his good.

I am made all things to all men that I might by all means save some.

Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I.

THE public schools bring the pupils together on a perfect equality. The mutual social attrac-

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tion creates strong friendships, that no subsequent elevation or depression can change. The Sunday school, with a purer atmosphere and a loftier aim, not only maintains this equality, but crowns it with the spirit of the great Teacher.

The idea of social rank or grade never springs up among young people if left to themselves. It is too often introduced and nurtured by their parents, their relatives, their older brothers and sisters. The Sunday school, to be helpful, need not insist upon absolute equality, but that state should be assumed.

The distinction, however, which comes from superior talent and devotion may be recognized, as it is in other educational institutions.

Some scholars in every school are from poor families; others are naturally timid and retiring. To these special attention may be shown without, however, exhibiting partiality. Officers and teachers should take care, as far as possible, to speak to strangers, thus setting a good example to the scholars, which they will readily fall in with.

If young people, when so spoken to, do not respond at once, it will not be for want of appreciation, but from timidity, inexperience, and

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embarrassment natural to some persons. All such feelings will be driven away by hearty Christian sympathy. This cordiality should be unremitting.

A Sunday school in successful operation furnishes abundant opportunity for sociability. The several classes should have meetings, excursions, picnics, socials. These can be extended to the several departments. Let them meet separately for an evening with some entertainment, and about four times a year the entire school can come together for public entertainments.

One great benefit from such entertainments is derived from the pleasure in preparation. The various committee meetings and rehearsals are usually hilarious occasions.

The teachers should have a banquet or some kind of a spread at least once a year, which will be very delightful with or without any set program.

The teachers, as a matter of course, will visit their scholars, write them letters, and encourage them, in turn, to answer letters. As has been suggested in former articles, teachers should know the parents of scholars, and calls should be made often enough to secure a thorough acquaintance with their surroundings.

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It is desirable to notify the scholars in advance when calls will be made. The following plan has been found to work well at times: Announce on a certain Sunday, where the school is in the forenoon, that the afternoon will be employed by every teacher in making calls. Parents and pupils will then be at home and prepared. Where the class is large or widely scattered the teacher can arrange to call upon certain designated portions of the class. On such occasions the teacher, by judicious arrangement, can get the scholars to help in the matter of calling, thus engendering sociability and friendliness among them.

It has also been found helpful and encouraging to invite certain pupils to accompany the teacher in making these calls. It inculcates a sense of responsibility and fraternal feeling.

An occasional reception given by the officers and teachers to the parents and friends of the scholars is a good way to interest the old members of the school.

A short, spicy program can be arranged, light refreshments provided, and the balance of the evening can be spent socially. These exercises should be carefully arranged to entertain such a mixed company as will appear.

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Whatever makes Sunday school scholars like each other aids the work and enlarges the power of the school. Influences, therefore, which tend toward mutual appreciation are helpful. Such influences are diverse and sometimes delicate, but they all originate in reciprocal esteem and grow in the genial atmosphere of familiar intercourse.

Good influence flows as much from the spirit of management as from what is actually done. For instance, a generous public acknowledgment in favor of one will please all where the honor is bestowed merely because of membership. In such cases what is said of one is indirectly said of all.

Suppose a faithful teacher is about to leave on account of change of residence. It does all good to participate in some suitable mark of respectful regret. So, when occasion justifies, a hearty special welcome to new members will please everyone, particularly where all can participate in extending the honor.

Prompt recognition of any distinct merit will gratify the whole school; will increase the liking for each other, and the effect will be to cement the organization into a more reliable force for accomplishing its great mission.

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Membership in the school should of itself be considered and treated by the officers as an honor. This furnishes one bond of union, one degree of equality, and the broadest foundation for elevating sociability.

XXI.—The Training of Parents.

Educate and interest parents who do not belong to the Sunday school.

A DIFFICULTY felt by all educators is that which exists in the indifference of parents to the work of the schools. This discouraging condition is not, therefore, unexpected in connection with Sunday school work. But we must not give up in despair, for it must never be true that the Sunday school offers an occasion for parental neglect of the religious training of the young. The Sunday school must seek to train those parents who are not regular attendants upon its sessions. Some are absent from choice, many through necessity. It must be the aim of the school to help such parents to help themselves, and thus inspire them to become helpers of the school. It will be a long stride in the upward path when parents are taught not to transfer their responsibility to the Sunday

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school teacher, but to better understand it, cheerfully assume it, and earnestly seek to perform it. To secure the cooperation of parents with the religious instructors of the church will be productive of most excellent and abiding results. We suggest some practical methods which may be of advantage in pursuing this study.

The officers and teachers of the school should seek to secure the cooperation of parents in the study of the current lessons. This can be done in many ways. Prepare a letter of recognition and suggestion, which shall be sent to the parents of children when they unite with the school. This may contain blank space for the name and address of the teacher to whose care the scholar has been assigned, together with an outline of the plans of work pursued in the school, with suggestions to the parents as to what they can do each week in the way of helping the children prepare for their Sunday recitations. This circular might contain an invitation to the mother to bring her little ones and stay with them through the service, if she desires so to do, or if the children are too young to be left without her.

Direct communication with the parents concerning memory work will often develop most

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excellent results, for many parents would cheerfully give the time and attention necessary if there were definite tasks given them to perform. An occasional letter, signed by the superintendent and pastor, bearing a kindly greeting, together with a statement of the attendance and work of the pupil, will be of great advantage. Some churches publish a weekly paper, containing a department for the Sunday school, which should by all means go into all homes represented by scholars in Sunday school.

The interest of the parents may be awakened and maintained by providing for the annual or semiannual visitation of all homes from which Sunday school scholars come. This work should be systematically performed and a careful record kept by the visitors, but is not to take the place of the work which the successful teacher will do in connection with his own class.

A recognition by the school of the events in the home life will be important. The celebration of birthdays up to the age of sixteen will awaken a kindly response in the hearts of loving parents. There are many methods by which this is done, but it should never be neglected. There is great power in it.

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Special provision should be made for the parents in services to which they are specially invited. These can be provided for in connection with the graduation exercises in graded schools. Children's Day exercises are attractive and may be made very valuable in this direction. Some pastors, at regular intervals during the year, conduct what they call an Assembly Service, in which the entire school participates, and to which the parents are particularly invited.

A most excellent plan is one in which a social reception is given by the church and Sunday school to the fathers and mothers. These occasions often result in a quickening of the interest upon the part of the parents in both church and school. The counterpart of this is to plan for a parents' reception for the school, in which they shall be the host and provide the entertainment.

Mothers' meetings may be conducted with profit in connection with every school. In these gatherings clothing may be prepared for the children who, without this assistance, could not attend. The afternoon spent together in work and worship will prove an unmeasured blessing to all.

These are but brief outlines of possible meth-

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ods for training parents of Sunday school scholars, and yet we know of no field in which consecrated, systematic effort promises greater results.

XXII.—Superintendent's Cabinet.

“Where no counsel is people fall.” “Without counsel purposes are disappointed.”

THE government civil service reform has demonstrated the wisdom of keeping practical men in office. It has also shown the advantage of acting under rules and regulations that have been successful.

A diversified branch of business has so many aspects, features, and vicissitudes that no one person, however skillful, can comprehend all sufficiently to avoid mistakes.

The Sunday school, from the standpoint of management, is like a great mercantile or manufacturing house. The officers of the corporation are the pastor, the superintendents, and principals of departments. The directors are the teachers; the stockholders are the members of the church and others interested in the school.

The school has many features analogous to a corporation. One is perpetual succession; another

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is annual elections; another that it is governed and exists under the general laws of the Church, corresponding to the constitution and statutes of the States; another is, that it can do nothing beyond the scope of its charter. Its prime object is to study the Bible under such reasonable rules and regulations as the particular denomination to which it belongs may prescribe.

There is just as much necessity for using the experience of trained men and women in Sunday school work as there is in the management of railroads and steamship lines.

The management of the school should be divested, as far as possible, of the element of personality. The editorial "we" is very suggestive in this connection.

A quarter of a century ago, and more, the great newspapers of the country were merely synonyms for the distinguished individuals in charge. The New York *Tribune* meant Horace Greeley; the *Times*, Henry J. Raymond; the *Observer*, Irenæus Prime. Now few know the real editors of these journals.

The reason for discontinuing the element of personality connected itself with the existence and prosperity of the journal. Where a newspaper

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simply meant a certain individual, stock in that journal was almost worthless upon the death of the person; while, on the other hand, if it meant a great business concern, well organized in all its departments, it was found to have the element of perpetuity, experiencing no shock upon the death or retirement of anyone.

The Sunday school should be so organized and conducted that retirement of individuals will cause no jar or delay. It ought to be like a well-organized army; and in this connection an incident in the late war may not be out of place.

On the morning of May 9, 1864, General Grant visited Major General Sedgwick, commander of the Sixth Corps at Spottsylvania, and ordered that general to make a certain move, in which the entire army was to cooperate. General Sedgwick, for the purpose of getting a glimpse of the ground over which he was to move, went forward to the skirmish line, and while surveying the fields and woods with his glass he was instantly killed. It is a matter of history that his successor was appointed, being the next in rank in that corps, and each vacancy thus created down to the line officers was filled so quickly that the movement was

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not delayed to exceed ten minutes by the death of General Sedgwick.

It is frequently a delicate matter to change superintendents. The incumbent may be one for whom all entertain the highest respect on account of his fidelity and high standing as a Christian man, yet he is not adapted for the work.

How to appoint a successor for such a person is a great question. It is one, however, that can be handled without offending the superintendent or his friends, if the proper plan is adopted, which assumes that such conditions may arise.

In the Sunday school all superintendents as they retire from office, from the very beginning of the school, should be *ex officio* members of an organization which has been properly called a Cabinet. In other words, the Superintendent's Cabinet should consist of the current officers of the school, and all former superintendents, so long as any of them live.

This accomplishes two things: First, it keeps in the school, with a vital connection, the retiring superintendents. Second, it gives to the school the benefit of the experience of such persons.

Their connection with the school should not

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be nominal, but active. If they do not take classes, they will at least attend and participate in the management and control in every practicable way, thus giving the school the advantage of their prestige, experience, and influence.

Meetings of the Cabinet should occur with sufficient frequency to afford opportunity for all to take part in suggestions relating to the management of the school and maintain an intimate acquaintance with every branch of the work.

These Cabinet meetings should be analogous to the Cabinet meetings of the governments of Great Britain and the United States. There should be consultations in which no vote is taken and no record kept. They are simply to enable the current officers to deal successfully and smoothly with all questions. No formality is needed.

Where this plan is adopted and practiced retiring superintendents are not left out entirely; they are still officers of the school, charged with a high degree of responsibility. The incoming superintendent has this Cabinet to rely on, and by its advice his course, to a great extent, will be shaped.

The benefits resulting from such a Cabinet are valuable to the school beyond description.

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This Cabinet should not interfere with the legitimate control that belongs to the Board of Teachers. It should merely assist superintendents and other officers in carrying out the general plan of the school.

By this method no superintendent leaves the school. If he has not the chief responsibility, he still has duties to perform that will keep him in the harness.

The influence of the Cabinet will prevent the superintendent from making radical changes; will tend to conservatism; and if changes are made, they will be brought about gradually upon mature deliberation.

The Cabinet will increase the influence of the superintendent. His management will have greater weight when it is understood by the teachers that he is backed up by all the wisdom of former superintendents. Every new superintendent, if he is wise, will take counsel of the Cabinet as far as possible. It will be unwise for him, however, to announce that the Cabinet has been consulted, or, indeed, to say anything about it.

Members of the Cabinet should not be quoted. Cabinet deliberations should be regarded for most purposes as confidential. This will stimulate

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freedom of expression and prevent misunderstandings.

The Cabinet ought not to assume or exercise controlling power over the superintendent. If questions arise of sufficient importance, they can be submitted to the teachers and be disposed of by them.

The constitution and by-laws of the school should provide for the Cabinet by fixing the eligibility of members and defining in a general way the object and duties, namely, to confer with and assist the officers.

XXIII.—The Secretary.

● THIS officer should be a devoted Christian, punctual, tireless, affable, accurate, quick, sympathetic, impartial, loyal, generous, versatile; and he should have a faultless memory.

The position of secretary and treasurer of a Sunday school is one which demands special qualifications to be possessed by the incumbent. The work is so closely connected with the success of the school that an incapable secretary will seriously hamper it.

Owing to the nature of the work it naturally

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follows that the secretary should be one familiar with the usages of commercial life, and preferably a young man who has had considerable experience in clerical work. Such an experience will enable him to keep the records in the proper shape, and will suggest improvements in methods. In extent the duties of the secretary differ materially in different schools. In some but a general record of classes and collections is kept, the teachers keeping their own class books and records; while in others, and principally the smaller schools, the secretary keeps the general record and the individual class records as well. The latter plan is not feasible in the large schools, as the volume of work to be performed by one or two persons is too large. The secretary should see that his records are kept fully posted, and that they are in such shape as to be intelligible to the other officers and teachers of the school. All entries should be made the day of their occurrence, and should be explicit, but not cumbersome. The records should consist of:

1. A register of scholars, giving name, residence, age, grade in public school, when entered, by whom brought, assignment to department and class.

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2. A class record, in which should be entered the record of each class for the day, showing the attendance and collections.

3. Minute book, for the recording of the transactions of the Sunday School Board at its various meetings, appointments of committees, etc.

One of the most important requisites of a Sunday school secretary is the ability to be present in time. It is very embarrassing to a superintendent to find, just as he is about to open the school, that the secretary is absent and no one present knows anything of the whereabouts of the supplies for the day. Either the secretary or his assistant should be available at all times during the session, and should be in position to give all the information desired by the teachers and officers.

The proper disposition of the visitors, who are constantly in attendance upon a school, falls in part upon the secretary, and he should always see that none of them are neglected, and should always be able and willing to give them full information about the school, its membership, plans of work, etc.

The secretary's report should be read at the close of each session, and should cover the number

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of scholars and teachers present, number in each of the different departments, full classes, visitors, and collections.

The secretary's report should be read with distinctness, and should have the same attention that is given to other items.

It should notice the presence of distinguished visitors and special occurrences each Sunday. It should name classes whose members are all present. It should indicate the starting of new classes and other changes in the school.

It should always be cheerful and hopeful, and should be varied in composition as much as possible.

The treasurer's duties are the same in a Sunday school that they are in all other organizations of like character. In some schools it is the custom to have one person to fill both offices; but unless the necessary number of assistants is supplied, that plan is not feasible except in the small schools. The treasurer should see that his cash balances with the secretary's record of collections, and he should take off trial balances not less than once a quarter, in order to assure himself his records are correct. All bills should be met as contracted, and the records should always

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be in such shape as to show the amount of money on hand as well as the disposition made of the amounts expended. The treasurer can also make good use of a little time in the effort to stimulate the collections, and will find that the time thus spent will prove not to be wasted.

XXIV.—The Bible.

Teachers and scholars should use the Bible exclusively during the school session.

EXPERIENCED Sunday school workers agree that it is an advantage to have all members of the school use Bibles. The chief difficulty has been to get them to do it. So long as lesson leaves, quarterlies, journals, or other publications are used in the class a large proportion of the scholars, as well as officers and teachers, will not bring Bibles. It is necessary, therefore, to rigidly exclude from the class during the study period all lesson helps, thereby compelling teachers and scholars to use their Bibles.

A list of the titles of the lessons for each year, with reference to the Scripture, including the Golden Texts, may be printed on ornamental cards, convenient in size, to be kept in the Bibles

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as bookmarks. A liberal supply of these cards should be kept for new scholars and others whose cards may have been lost.

In this connection it is worth while to observe that the use of Bibles in Sunday school, even if they should all be purchased by the school, will cost much less, in the aggregate, than the ordinary lesson helps.

The best lesson helps should be provided for the teachers, but we deem it better, on the whole, to let the scholars secure their own, if they desire to use any. It may seem unreasonable to deny the scholars any help, but this may be the only possible way to insure the use of the Bible.

After a little practice the teacher, who has the lesson well prepared, will find it easier to teach scholars with Bibles in their hands. They can look up references and compare passages, thus becoming familiar with the Bible, as a whole, and with its contents. Children love to handle the Bible.

Careful consideration should be given to the matter of making the Bible attractive and interesting. This can be done in many obvious ways. The lesson can be read from the Bible responsively, and other portions of the Scripture, such

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as the Psalms, may be read in the same way as part of the general exercises, when time permits.

A course of Bible outlines can be arranged embracing the various translations, such as the names of the books, with a descriptive word, indicating history, prophecy, poetry, epistles; in what languages, when, and by whom the Scriptures were originally written; studies of the miracles and parables, with very brief geographical instruction.

On such a Bible-outline course about three minutes may be profitably spent each day with the Intermediate Department, so that graduates into the higher departments will have this preliminary preparation for more extensive study.

The responsive reading can be made the most attractive feature of the school by insisting that all officers, teachers, and scholars take part. Practice will enable the school to read together in strong, clear tones, with proper emphasis. If the reading is successful, it will be keenly relished by the scholars.

Before beginning any responsive reading it is a good plan for the superintendent and the school to hold up their Bibles in the right hand; let the superintendent repeat from the Golden Text of

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the last preceding Sunday, then the same be recited by the school. This should be done reverently, and every person in the school, without exception, should take part. After the lesson is read the superintendent may, in like manner, without holding up the Bible, repeat from memory the Golden Text for the day, to be in turn recited by the scholars.

It is most impressive and beautiful to see five hundred Bibles held up by as many hands. An accurate flashlight picture of such a scene, if it could exhibit the size, color, and shape of the various Bibles, with the animated expression on the children's faces, would surpass the celebrated painting of the Lord's Supper.

The Bible should be handled and used as much as practicable by officers and teachers, with a view of showing that its teachings are considered priceless beyond any other knowledge. The scholars will gradually grow into the same habit. Their love for the Bible will increase with their familiarity with its inspiring truths.

Constant attention should be given to supplying scholars with Bibles. One way is to have an assortment in the hands of the secretary for sale. A very good Bible for a child can be secured

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for twenty-five cents, and from that price up to five dollars.

In order to encourage scholars to use the Bible it is advisable sometimes to sell them copies for much less than cost; say, if a Bible costs twenty-five cents, sell it to the scholar, without letting him know what it cost, for ten or fifteen cents. He will appreciate it much better than if he received the Bible as a present. Bibles may, however, be given as rewards for various achievements, such as bringing in new scholars, attending one hundred consecutive Sundays, answering a certain per cent of well-arranged questions on each year's lessons. Bibles so acquired, with a suitable presentation inscription, will be highly appreciated.

Scholars take great delight in reading from the Bible responsively where the portions are carefully and judiciously selected so as to be appropriate for the occasion.

This opens a vast field for the use of the Bible in the Sunday school.

Scripture may be read profitably, if well selected, to welcome visitors; to bid farewell to those who are leaving; to express sympathy for those who are sick or afflicted; to rejoice in

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prosperity; to show gratitude for blessings of any kind.

It will be found that a majority of the members of the school will learn by heart almost any psalm, after it is read three or four times, even on different occasions. Schools, after using the Bible as above indicated for four or five years, become expert on learning Scripture and finding places quickly.

One thing may be mentioned in this connection which has a bearing on the successful use of the Bible in Sunday schools, and that is in relation to Sunday school libraries.

Secular books greatly interfere with the Bible. In behalf of that sacred book, as well as the best possible results of Sunday school work, library books should be excluded as far as possible during the session.

Where it is deemed advisable to have a circulating Sunday school library the books should be distributed at some time that will not interfere with the Sunday school session; if practicable, on a week-day evening or afternoon. In our judgment, the Sunday school library, as often found, is a hindrance, rather than a help, to the educational work of the school.

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In cities with vast public libraries and stores, where books can be had for nominal amounts, it is better to leave the question of secular education to the parents and to the public schools.

Let the whole Sunday school idea center in the Bible as the book of books.

Like a gold mine, it should be worked in order to secure its rich treasures of wisdom and knowledge. Help the scholars to understand that in the Bible they learn of the things that are true, honest, just, pure, lovely, and of good report; that the Lord is a sun and shield; his mercy is everlasting; his truth endureth to all generations; his gift is eternal life; that in him we live, and move, and have our being to such an extent that we are actually to be partakers of the divine nature.

The Sunday school is not merely to go over fifty-two lessons in the year, but rather to search the Scriptures as a whole. It is to learn all the Bible tells of the past, all it provides for the present, and all it promises for the future, that we may be thoroughly furnished unto all good works.

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XXV.—Reviews.

Effective reviews must be simple in plan, embracing usually but a single point, clear in presentation, and should be illustrated.

THERE is a widespread notion that a person must be an artist in order to be a successful blackboard reviewer. This is a mistake. A straight line is enough to represent a man, a square to stand for a house, and so on indefinitely.

The aim should be to make something attract the attention of scholars, and it is much more effective if the work is done in the progress of the review. Work and talk, and the curiosity to know what is coming next universally holds attention.

Blackboard work is not made for close inspection. Lines apparently too bold are best, and a little shading hastily done with the broadside of a crayon helps the effect greatly.

First letters of important words are often better than the names written in full. A, B, D, E, G, I, J, M, N, R, S, Z, are more easily learned than the names of the twelve tribes of Israel, but will lead at once to learning them.

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OBJECTS.

(a) The primary object is *not* to teach the lesson or catechise the school. This is accomplished by the teachers.

A few rapidly-put questions, now to boys, and now to girls, will get the setting of the lesson. They like to tell what they know, and they usually know something, if not all of the facts in the lesson. By way of parenthesis, let us suggest—don't call them children. Scholars is better. Boys or girls like to be called so, and it is often well to incite the former by appealing to the latter.

(b) After the general setting of the lesson is obtained, by not more than one or two minutes' rapid questioning, the next thing is to focus the thought of all on some central point of the lesson, with blackboard or crayons to help. Always have colored crayons and be sure that the blackboard is where everyone can see it.

It is not always best to illustrate the most apparent point of the lesson, but some good thought not so apt to have been taught by the teachers.

One good point illustrated and enforced is sufficient, and from five to eight minutes are enough, if well occupied.

Lessons should have one prime object in view,

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and should end when that is reached. It is not the object here to suggest specific lessons, but, as an instance, the street car and trolley may illustrate the necessity of close connection between us and the source of power. The Lombardy poplar and the spreading elm teach the lesson of a selfish person, as illustrated by the former, and an unselfish one by the latter.

The stagnant pool and the babbling brook help to see that it is more blessed to give than to receive. An imagined conversation between the two illustrates the beautiful thought that "the cup is always fuller for the pouring."

It is scarcely necessary to say how good it is to have every one's attention at the start.

Recently, on some phase of the Sabbath question, the inquiry, "Boys, is it all right to go fishing on Sunday?" secured the attention of all, as was seen in a unanimous "No."

While a response to an inquiry on how we know we are saved, "What paper is that your father keeps to show that the house and lot are his?" brought an answer from one bright boy, "A mortgage," it showed the boy had been taught honesty among the other good traits, even if it did embarrass the parents somewhat.

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After attention is secured the next thing is to keep it, for without it failure is well-nigh certain.

A CAUTION.

A happy atmosphere is essential to a good review or blackboard lesson. While good humor must prevail, there is no place for smartness, either on the part of reviewer or scholar.

The effect of an entire lesson may be spoiled by one person who wants to say something he thinks sharp.

The aggregate brightness in a body of Sunday school scholars is great, and it requires a good deal of what some call sanctified gumption to cope with it.

(c) SUPREME OBJECT.

The suggestions made are only means to an end. Every review exercise should have a climax. This climax must be in exalting Christ. No theme so worthy, none so largely listened to by old and young, nothing for which perishing ones are hungering so much, as the bread of life.

While this is so, truths to the young must be presented in an attractive form.

Neither drone nor fossil will make a successful blackboard reviewer. One must have something

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to say, must have some genius in the use of the crayon, must have a heart with love in it for the boys and girls, and supreme desire to exalt Christ.

XXVL—Primary Review.

The Primary review should be the review of reviews.

It should be conducted by one person, working with the entire class, occupying from ten to fifteen minutes of the lesson time. It need not necessarily be given after the daily lesson by the regular teachers. If thought best, it may precede it.

The first thing to do is to awaken the child, get his attention, excite his curiosity, stir him up, make him look because he wants to and not because you wish it. Constrained attention is no attention at all. The child's mind should be aroused into activity. The teacher should use some little device, say something or do something to make him look. The methods are much the same as those used in the daily lessons of the public schools.

Before beginning the lesson we should be careful to remove all obstacles that come between the children and the teacher—chairs, desks, etc. The teacher should be accessible to every child in the

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room, and "in touch" with them, mentally and physically, figuratively and literally; get near to them, that you may catch inspiration from the little upturned faces, and that they may feel the magnetism of *your* face and manner.

The reviewer should first ask himself, "What is my aim in this, and why do I do thus and so?" He should aim right here in this "nursery of the church" to give the little ones the Christian training and Bible knowledge best fitted to their needs and capabilities.

This may be done by incorporating the lesson into a running story. Make it as interesting as possible, with the bright-colored chalks used in connection with the blackboard. Make it a real thing to them; then make the application.

By way of illustration, anyone who can make a chalk line on the board can draw well enough for this work. These pictures will probably not delight the artist's eye, but the child will understand them, and his imagination will have full play. The cruder the picture the better, for then the imagination has more room to work. These crude pictures, rapidly made and quickly erased (when their purpose has been served), are much better than giving the child an imitation, in paper

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or cloth, of persons or things used in connection with the lesson.

For this reason, suppose we give the child a paper representation of an apostle, perhaps dressed as the apostle dressed. He sees and handles it, and that is his only relation to it.

His imagination has nothing to do and nothing to fill in; and, again, the childish mind cannot distinguish between the imitation and the real, and unless great care is exercised the imitation takes the place of the real, and the effect of the lesson is lost.

A little acquaintance of mine came home from his Sunday lesson one day with a little paper sword, which he declared was the "sword of the Spirit." Here is a case where, in one little mind at least, the aim of the lesson had evidently been perverted.

The teacher should, of course, be perfectly independent and indifferent as to what the older people in the room think of his ability as an artist or picture-maker. He should think only of the little ones before him with a singleness of purpose.

Take the lesson of the Great Supper, for instance.

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THE INVITATION.

"Scholars, how many of you have ever been to a party? Let me see." Nearly all the hands come up. "Yes, I think we have all been to a party. Well, Constance, why did you go there?" She answers, "I had an invitation." Get the word from the children (if you can). Teacher prints an "invitation" on the board. "Laura, how did you know that it was meant for you?" "My name was on the envelope." "Well, did you go to the supper?" "Yes, of course; we all go when we are asked." "It would be foolish to say no, wouldn't it, scholars? When you went out into the supper room what did you do?" "We waited until the lady showed us our places." "Did you run, and push, and crowd for the best place?" "O, no; that would be rude and ill-mannered."

Our lesson to-day is about a "Great Supper" that Jesus attended. Make an oblong—four lines for a table and straight lines with dots to represent the people at supper. At this time give the position at the tables in the East, reclining on the left elbow, and helping themselves with the right hand. Give them a little idea of the oriental

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splendors of a "great supper." The *Arabian Nights* describes such a one.

Tell how the Pharisees crowded for the best places at the feast, and the sorrow in Christ's heart when he saw their selfishness, and his words, "The first shall be last and the last first." Then speak of the guest who was the occasion of the story told by Jesus. Then tell the lesson story.

"A rich man gave a supper, and whom do you think he invited? Answer." "His friends and relations." "Yes, that is right."

With six lines make a house with a rough wall around it. Tell how the neighbors had heard of this supper for days before, and had come to sit on the wall and watch the preparations. Then make a picture of the servant going about with the invitations. A straight line and dot will answer for him. Speak of the first man invited and his excuse of buying land and wishing to see it. A horizontal line and a few dashes with green chalk will stand for the land with trees on it. The second invited guest, and picture his five yoke of oxen and his excuse. Then the third man, etc.

"Why did they not say no at once?" "They

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were afraid to anger the rich man." Point out, or draw out from them, the selfish motive (pleasing self) which prompted the excuses. Then tell of the Lord's anger and his orders to the servants to invite "everybody," and the punishment of those who refused to attend the feast.

Now we come to the spiritual meaning of the lesson and Christ's object in telling it.

"Who was the rich man, scholars?" "God."
"And what are the good things he invites us to take?" "Love, peace, forgiveness, heaven."
"And who are those who refuse to come to the Great Supper?" "Those who do not keep his commandments and please themselves instead of pleasing God." "Whom does God invite?" "Everybody." "What does that mean?" "It means everyone; no one left out." "Who can tell what the invitation says?" "Come, for all things are now ready." Have the children repeat it in concert and singly until the Golden Text is memorized.

Turn the story into their own lives and hearts, then question a little. "What would you do at such a time, and why?" Not too much questioning should be carried on with these little ones, and then, not with a desire to extract facts, but

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to see if they grasp the thought you are trying to lead them up to. Especially does it seem to us a poor plan, after a story has been told, to drag it out by the roots (as it were) in order to get the moral from the child. A story that has any inherent value can take care of its own moral ; and the childish minds will know the truth, "and the truth shall make them free."

A well-meaning superintendent of a Sunday school in one of the most neglected portions of the country—a Scottish town—stepped to the platform and began to question his little band on the subject of a short talk to which they had been listening: "Now, my scholars, why did Miss A. tell that story, and who can tell me the moral of it?" A little voice from one of the rear seats piped out: "Never mind the moral ; give us another story."

Care should be taken in these lessons to draw out the reserved and unresponsive children, and see that the lessons are as profitable to them as to the brighter minds. It is a great temptation, in conducting the review, to call upon the children who respond most readily to the questioning, but it is not always the best thing to do.

Irving, in one of his books, speaks of the old-

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time manner in which children were instructed: "We were put in classes and driven along in rows in much the same manner as cattle are driven to market, where those that are heavy in gait or short in leg have to suffer for the superior alertness or longer limbs of their companions." Thanks to the new instruction which recognizes the weak intellects as well as the strong.

XXVII.—How to Prepare the Lesson.

"Search out what to say." "Teach them diligently."
"Open their understanding." "Faithful men are able to teach."

MUCH of the work on a lesson falls far short of true preparation. The question is not so important, What shall we teach the scholars? as What shall we teach the teachers? How can the pupils be led if the leaders themselves need leading? It is the old story of the blind leading the blind, and the ditch is their sure destination.

"Thoughts on the lesson" may be so rambling as to dissipate all thought. What is needed is concentration on a leading thought by all the teachers and its elaboration by each teacher in his own way.

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How shall the framework of a lesson be constructed? Let us take the first psalm for a brief analytical study:

What is the central figure? The righteous man.

With whom is he contrasted? The ungodly man. We have, then, a *Contrast*.

Of the righteous man several things are affirmed. Let us set them down under the headings, *Characteristics* and *Rewards*.

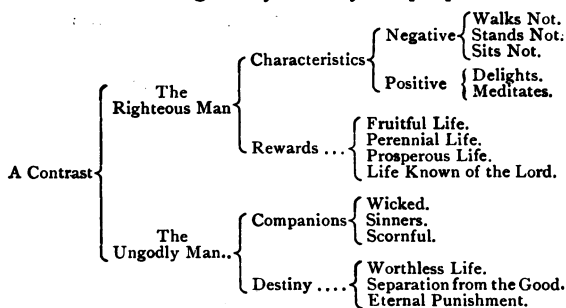
The characteristics shown are both *negative* and *positive*. The negative characteristics are threefold: (a) *He walks not*, (b) *he stands not*, (c) *he sits not*, etc. The positive characteristics are: (a) *He delights*, (b) *he meditates*.

The rewards are four, namely: (a) *A fruitful life*, (b) *a perennial life*, (b) *a prosperous life*, (d) *a life known of the Lord*.

Let us now turn to the opposite view, the life of the ungodly man, and we notice, (a) *his companions*, and (b) *his destiny*. His companions are: (a) *The wicked* (marginal readings), (c) *the sinners*, (c) *the scornful*. His destiny, which is terrible, involves: (a) *Worthlessness of life* (chaff), (b) *separation from the good*, (c) *eternal punishment*.

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In order to clearly set forth what has gone before the following analysis may be prepared:



The foregoing presents simply the bones of the lesson. How to put flesh and blood upon the framework and life into the body should be the constant study of the teacher during the week. For such study a notebook is indispensable.

In the lesson before us definitions play an important part. What shades of meaning are expressed by "walketh," "standeth," "sitteth?" Also by "ungodly," "sinners," "scornful?" Illustrations from life and from personal observation will help to make these distinctions clear.

The important fact that these different descriptive words indicate successive degrees of growth in wickedness should be brought out.

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The line of separation between the good and the bad should be made distinct and clear.

The fact that, in the sight of God, there are only two classes of people in the world should be enforced with all earnestness, and the concluding question should be direct and personal. To which class do you belong?

All of these suggestions, and many more, will occur to the close and earnest Bible student. In time the material for illustration, derived from observation, personal recollection, and reading, will exceed the requirements of the study hour, and the teacher will have the advantage of a selection of materials. At the same time the danger of rambling or dwelling on unimportant points is avoided by adherence to the adopted analysis.

A word in conclusion: If you would become a successful teacher, study, analyze, commit, observe, read, pray, illustrate, centralize, enforce, appeal, think—think—think.

XXVIII.—Children's Day.

It should be the great ingathering day of the year—attractive, instructive, and helpful.

EVERY Sunday school should observe "Children's Day" with at least one program of ex-

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ercises by the children. It should be made the great day of the year. All the services of the church on that day should have reference to the children; it should be their day in fact as well as in name.

The infants should be baptized, the parents instructed as to their responsibility in connection with the baptismal covenant, and the Sunday school teachers as to their work and opportunity.

The children whose hearts have been touched by the teaching of the Sunday school and Leagues should be encouraged to join the church, and on this day be publicly received on probation, and those whose term of probation has expired should be given an impressive public reception into full connection, thus making the day a sort of "Harvest Festival," where the first fruits of the Sunday school are offered to the Lord.

The pastor and officials of the church should be in perfect accord with the spirit of the day and give due recognition to the Sunday school work and workers.

In receiving the children into the church the official members should take their places beside the pastor, inside the altar, and extend a cordial

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greeting to them, thus making them feel the importance of the step they are taking.

The parents should encourage the children in their preparations for the day and in the responsibilities they may assume.

The object for which the special collection is taken should be fully explained, so that all may contribute intelligently and liberally.

The nature of the program to be presented by the children must be determined largely by local conditions. Many good services are issued every year from our publishing houses, but exercises prepared for all conditions are apt to be too much like patent medicines, efficient under some conditions, but more often a failure. It is better, if possible, to have an original plan for each occasion, but whatever the order may be it should always be helpful and instructive. It should have novelty enough to attract and interest, and truth enough to instruct and help.

The Scripture is full of beautiful subjects that can be illustrated in attractive forms, such as character building, according to the specification of St. Peter: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance;

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and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." "Paul's address on Mar's Hill." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Let the different graces or subjects be presented by classes reciting appropriate Scripture or other recitations, interspersed with lively singing. A model of a temple, an altar, and a tree may be used to add interest, and thus constitute an object lesson.

The church should be decorated for the occasion with flowers, flags, banners, inscriptions, etc. This all means work, but no persons should be appointed on a committee to get up a "Children's Day Service" who has not the time and disposition to work at it. Nothing within reason should be considered too much trouble or too laborious in order to make the day attractive, pleasant, and profitable for the children, of whom the Master said, "Of such is the kingdom of heaven."

The Children's Day Committee should be appointed not later than Easter. It should meet early, form plans, and submit them for sugges-

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tions and approval by the teachers. When persons with versatile talents for Children's Day exercises are found it is a good plan to reappoint them each year on the committee.

XXIX.—Entertainments and Special Days.

“For everything there is a season, and a time to every purpose.” “Ask of the days that are past.” “This day is a day of good tidings.” “Let all things be done decently and in order.” “A merry heart maketh a cheerful countenance.”

THERE is a Scylla and Charybdis in this matter of Sunday school festivals and celebrations, and few there be who find the safe middle course. Some err in making the entertainment too elaborate and spectacular. This requires too much time in preparation, too many long, trying rehearsals, too much attention to costuming and stage effects, and causes overstimulation on the part of participants. Total failure ensues on the part of the audience to perceive any real, ethical, or spiritual significance. There is a further disastrous effect of creating in children a perverted taste which craves the spectacular and excessive, and refuses to be satisfied with simple pleasures. This makes them jaded and critical, and robs

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them of the most precious characteristics of normal childhood. For the unperverted child has a happy faculty of finding ample satisfaction in simple pleasures, and whoever robs him of this has wrought lasting injury. .

On the other hand, many err in making the celebration or entertainment a haphazard affair, thoughtlessly conceived and carelessly executed. These believe that because children are easily pleased anything will suffice. So there are poor recitations poorly spoken, feeble singing, scenery upside down, curtains that refuse to move, long and disorder-producing delays, and various unsatisfactory makeshifts.

We must realize that the Sunday school entertainment is not simply an appendage—something extraneous to the true Sunday school idea, and having for its chief aim to make the school sufficiently attractive so that children will not go to rival schools; but that, if rightly understood, it may be an integral part of the real mission of the Sunday school; and that it need not be distracting, but rather helpful in a high degree. In order to get a clear understanding of this important subject several details will be taken up at length.

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WHAT SPECIAL DAYS.

The Superintendent's Cabinet should decide at a meeting held early in September what shall be the special days of the year, and which shall be celebrated on Sunday and which on week day. They should also decide whether these celebrations shall be in the daytime or evening. In general, it should be stated that all (with the possible exception of the Christmas festival) should be held in the daytime. The Church has no right to encourage young children in being away from home in the evening.

Certain days merit a yearly observance, as Christmas, Easter, Children's Day. Besides these there is a long list of optional days from which a choice may be made: Rallying Day, Forefathers' Day, Thanksgiving, New Year, Washington's Birthday, Decoration Day, Flag Day, Fourth of July, etc. Further, this general fact may be stated that if any soul-stirring event or the birthday of any great national or world hero comes on or near Sunday, it is perfectly fitting that some brief, but effective, recognition of the day be incorporated into the Sunday exercises. For instance, in a certain school, on the Sunday which chanced to be Washington's Birth-

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day, a tiny flag was given to each scholar as he came in. This, with the singing of some patriotic songs, made plain to the children that they were being trained for Christian citizenship, and that God and native land were inseparable watchwords. For many of these special Sundays the exercises are so brief and simple that they may be a complete surprise to the school.

PREPARATION.

The Cabinet, after selecting the days for celebration, should appoint a committee for the year to have full charge of all preparations. Why for the year? First, that the work may be mapped out long in advance and so be prepared without flurry or demoralizing excitement. Second, in order that parts may be assigned to the greatest possible number of children, and so bind many homes more firmly to the school. For in the hastily-prepared programs there is a tendency to use the same persons over and over.

The chairman of this committee should be chosen with the greatest care. A person of the wrong type can do incalculable harm. The model chairman will have:

1. Unerring good taste as to what features

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may with propriety be introduced into a Sunday school entertainment.

2. Firmness sufficient to prevent any zealous but ill-advised person from introducing features not up to the chairman's standard. Too many such things are weakly tolerated from a fear of giving offense to someone. Better offend a grown person of doubtful taste than permit an entire school to be injured by a "cheap" song, recitation, or tableau.

3. Ability to hold rigidly to the central purpose of the occasion. Every exercise should not only be pure in tone, but it should specially contribute to the presentation of the great central thought. If it does not, it is a false note in this particular harmony, though it be a pleasing element in another. For instance, Indian-club swinging might be a proper exercise for some week-night entertainment, but what about Indian-club swinging as a feature of the Christmas festival? It not only has not the slightest bearing upon the great soul-stirring thought of the Christmastide, but it subtracts from it and awakens a distracting interest in a mere physical exhibition.

It is profitable in the committee meetings to introduce an educational feature. Let the chair-

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man place on the blackboard or distribute on slips a program for some special day. Then let it be studied by the committee as a whole, and its defects pointed out. It may be criticised as to: 1. Length. 2. Interest. 3. Continuity of idea. 4. Balance of parts. 5. Climax. 6. Moral and religious value. By several exercises of this kind the tone of the committee may be greatly raised and the members brought into harmony with the chairman's standard.

INDIVIDUAL RESPONSIBILITY.

It is necessary that the chairman shall, in a courteous, tactful, but inexorable, way, hold each member steadily to a feeling of responsibility for the faithful and thorough preparation of whatever parts of the program are assigned to him. For instance, if Miss Stone is appointed to drill a girls' chorus, she must be led to feel a moral obligation that when the appointed time shall come that chorus will be ready and admirably drilled. This feeling of responsibility must be carried further, and all persons to whom parts are assigned should be made to feel in honor bound to be ready at the appointed time. There is a great laxness on this point among even excellent

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people, who for some insignificant reason will fail to appear at the appointed time, and yet feel no concern or compunctions of conscience. It is well to educate Sunday school children in this important element of moral responsibility.

AFTER THE ENTERTAINMENT.

At no time is the chairman's vision of the real success of the entertainment so clear as the next day after it is over. He should then carefully review the whole affair, discover its weak points, and see where it might have been better and more effective. He should then set down in writing his conclusions, so that in future entertainments the same mistakes need not be made. At the end of the year it would be well to turn over these notes to the new chairman, that he may profit by his predecessor's experience.

THOUGHTS FOR OTHERS.

The children who take part in entertainments often become vain and self-conscious as a result of their success. On this account some prudent parents refuse to allow their children to take part in any public affair. Something, however, may be done to counteract this unfortunate tendency

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by developing in the children the thought that their ability to speak or sing was given them that they might bring pleasure to others. So, if Robert was ill and could not go to the Easter exercises, let some of the children go to his home and speak their pieces to him. Let the girls' chorus sing for Mrs. Lyon, who has not been to church for a year. And if some of the entertainment can be repeated at the mission school, it will cheer the hearts of the weary workers—wary from working with so few resources—and may kindle in the hearts of the mission children a new idea of noble boyhood and girlhood.

XXX.—Missions.

In order to get good results in missionary efforts, two things are essential: 1. A perfect understanding of the history and present condition of the work. 2. Practical plans for missionary program once a month.

IN 1789 William Carcy, who afterward became a distinguished missionary in India, at a meeting held in the interior of England, proposed the theme, "The Duty of Christians to Attempt the Spread of the Gospel Among the Heathen Nations." The chairman of the meeting sprang to his feet in astonishment, denounced the propo-

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sition, and, with a frown, exclaimed, "Young man, sit down! When God pleases to convert the heathen he will do so without your help or mine." The question once started, however, could not be stopped, and has ever since been pressing itself upon the minds of aggressive religious workers.

When the history of the nineteenth century is written Christian missionary enterprise will be given a conspicuous place, not only as a religious, but as a civilizing and political, force.

Despite all achievements, the demand for money and workers is far beyond the supply. The vital questions still are: How to move the Church to a proper sense of its responsibility? How to provide a remedy for past deficiencies and to prevent a recurrence. One answer is, Educate and interest the young on the subject. This can be done effectively in the Sunday school, the earliest "divinity school," as it has been well termed.

The idea rests upon a trinity of time-honored maxims: "As the twig is bent the tree is inclined." "The child is father to the man." "Train a child in the way he should go, and when he is old he will not depart from it." The

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foundation motto, of course, is, "Go ye into all the world and preach the Gospel to every creature."

A comprehensive view should be taken of the subject, and a short program prepared for, say, the first Sunday in each month as a permanent and unvarying arrangement.

Interest as many members of the school as possible in preparing the programs for the year. Use even the primary classes in singing and recitations.

Invite teachers and officers of the school to look up the topic for the day, and prepare talks or papers. If not already interested in the theme, they will become so by the study.

Use any kind of helps you can lay hold of—returned missionaries, photographs of places and people, pictures from reliable papers.

Maps are of great value in location of mission fields; all the better if traced in outline in the presence of the school. One president of a Sunday school missionary society has a small box of idols, prayer papers, Chinese coin, Korean curios, a bound-foot Chinese woman's shoe, and some East Indian kauri shells, such as the poor classes use for money, which have illustrated studies with great interest.

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Be sure to have in your society annual reports of the general Missionary Society of your Church, so as to know where your money goes.

Make special studies in the Bible in order to know and be able to show the reason for missionary work, the individual responsibility it imposes, and the promises it makes regarding the final outcome.

Study systematic giving, what it means, various systems that may be adopted. Sometimes great interest is stimulated by a class assuming some special work.

A class of boys in a Sunday school assumed the support of a native preacher in India. This has become a source of interest to these lads in two ways :

1. In India, its people, its religions, its needs.
2. In devising ways and means to get the money and not interfere with other obligations they have assumed.

To sum up: Organize the Sunday school into a missionary society. Pursue the work persistently, conscientiously, systematically. If only the heart and genuine sympathy are enlisted, the resources for absorbing interest are practically limitless.

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XXXI.—Music.

“The morning stars sang together and all the sons of God shouted for joy.” “I will sing unto the Lord, for he hath triumphed gloriously.”

“WHEN they had sung a hymn, they went out into the Mount of Olives.” The part that music can play in the Sunday school program entitles it to consideration in a separate article, and justifies the hope that it may yet find its proper place in the Sunday school economy. At the very beginning let me ask, Why do we have songs for the children’s meeting? To this the writer would answer: (1) To give life and strength to the program; (2) to enforce the Scripture lesson of the hour; (3) to teach truth by the aid of melody; (4) to prepare the children for participation in the regular services of the church; (5) to impress upon their minds words and melodies that shall not only be restraining forces during active life, but shall be cheering and sustaining forces for their old age. Other reasons will suggest themselves, but the writer desires to limit consideration to these five thoughts.

1. Not all can sing or play, but there are few who do not enjoy music. Its influence over men is very great. It at the same time rests the hearers

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and arouses their interest and enthusiasm. It needs no argument to secure it a place on any program.

It may be well to say in passing that the music used on any occasion should be as nearly in line with the topic or general thought as possible. On special occasions music appropriate should be selected. Remember it is not necessary nor always best to sing all the verses in their order. You can begin any verse, using only such as present a connected thought and are in harmony with the theme.

2. It is not always possible to find in the average hymn book songs that can be used to enforce the thought of the lesson, but when it can be done it is helpful. If not to be found in your book, then select those that throw side light on the theme or that are general in their teachings.

3. You cannot reach the heart of everyone by logic or argument, nor by plain statements of well-known facts. These address the intellect. Some men need this kind of food, but, after all, the heart must be stirred to lead to action. You may be pouring into a man's cranium facts and logic, but even while you are arguing the sound of a fife and drum will result in a rush for the

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window, that plays sad havoc with logic. So with the children. Let us teach them the truth in the simplest way, and then through song complete the lesson or fill their young hearts with thoughts of God and Christ, and home, and trust, and right, and Christian life and living.

4. The writer believes that much good will come from singing now and then, probably at least one every session, the old hymns of the Church, the recognized standard hymns, and such as are now quite generally used in the regular Church services; as, the Gloria, "Old Hundred," "Blest be the Tie that Binds," "There's a Wideness in God's Mercy," "Holy, Holy, Holy, Lord God Almighty," "My Faith Looks up to Thee," and others that you readily call to mind because you learned them just as I am urging you to teach the children now under your care. If this is done, they can remain to the church service and be able to take part just as the older ones do. They may indeed by this be influenced to attend. How their clear young voices will brighten up the songs of the sanctuary, and how acceptable will be the offering they bring—their hearts and voices joining in holy service to the children's King!

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5. Not only will the memorizing of the words and melody aid them in the church service, but it will some time come to be a fruitful source of pleasure and happiness to themselves. How the songs and scenes of our youth come to mind day by day! How the clouds roll away when we sing or even hear of the sweet peace that comes as the gift of God's love!

Have you ever stopped to think why the thousands of quotations that bear on life are taken from the Psalms, the songs of God's people? Song is the expression of the heart's love, desire, and aspiration. Fill the heart with good songs. You remember a great man once said, "Let me make the songs of the people and I care not who makes their laws." If one can by consistent thinking upon his ideal become like it, how surely may the song he sings be a measure and full expression of the life he lives! And so when old age comes on, and the days are long, and dark, and dreary, how these old passages from God's word and these old songs and melodies will cheer and sustain us! The events of to-day and to-morrow may no longer interest us, but these good thoughts and old-time melodies will brighten the days, drive away the clouds, and, as

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the mind turns back like an unwinding ball of yarn, will render our last days happy as the days of our childhood.

If the preceding reasons are good and the purpose of the Sunday school music be correctly set forth, then the following suggestions are the natural outgrowth:

Select the music book with great care. Avoid silly wordings, nonsensical rhymings, and trashy songs. The words should be well selected and such as you would be pleased to have pupils commit.

See that the melodies are bright and cheery, yet dignified and elevating in character. They need not be difficult. Many of the grandest tunes are comparatively simple in musical construction. Avoid monotony. An author is likely to drift into this; so, as a rule, it is best to have a book containing the works of a number of good composers. Avoid mere jingle and musical drivel strung on a few chords. In short, select a book having good words and good music.

Every school should, if possible, have a chorister who will select the hymns, and, standing before the school, direct the pupils in singing them. All will gradually learn to work together and the

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music become very effective—the whole school constituting a grand chorus.

An orchestra is very helpful. It should be well balanced, and should be composed of the members of the school and of those who are regular in their attendance.

The singing is a part of the service. Doors should not be opened or noise and confusion be permitted during the singing. All should be urged to participate, and everything else should stop till the song is finished and the school is again seated.

There should be a sufficient number of books, so that every pupil may have access to one. If they cannot join with the school in the song, let them read the words while the others sing them.

It is well to begin the exercises with song, and to use one or two numbers in the regular opening and closing exercises. These should be familiar or be made so as soon as possible, and, so far as can be, should be sung without books.

Have one or more good, bright, lively songs during each session. Pick up a new one now and then.

Immediately after the study or review of the

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lesson sing something that bears as closely upon it as possible.

At every session sing one of the standard Church hymns. Do without the books. Have pupils commit the words, and sing it till words and music are remembered. The committing of passages of Scripture and the words of good songs is entirely too much neglected. A revival is in order.

Now and then sing songs from memory. The school will sing better when they can give their whole attention to the leading of the precentor. Not only this, but we are storing away in their minds good seed thoughts that will bear abundant fruitage later on.

With the hearty cooperation of officers and teachers immeasurable good may be done through song. "Let all the people sing," and let the singing "be done with the spirit and the understanding also;" and entering His earthly court with song, we may through it beautify our own lives, brighten those of others, and prepare our souls for loftier flights when with the blood-washed and redeemed we shall sing around his throne the praise of our God, our Saviour, and our King.

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XXXII.— Girls.

In dealing with girls the teacher should keep in mind the respects in which they differ from boys, and manage to utilize their quick sympathies, their loyalty to each other, and their measureless devotion to what they love.

GIRLS differ from boys materially in regard to their feelings. It is a well-known fact that girls exist in and are controlled by their sympathies to a greater extent than boys. The teacher who would be successful with girls should bear this in mind.

The attachments and resentments in girls are quicker and stronger than in boys.

They are also influenced by many things which fail to reach boys; such as dress, courtesies, and certain characteristics of sociability.

The confidence of girls is more easily gained than that of the boys. It is necessary to the happiness of some girls to have one in whom they can confide. A teacher who is tender, sympathetic, and lovable readily secures this confidence. One well acquainted with their joys, perplexities, and desires will not fail to present the lesson in an interesting and practical manner.

Love follows trust. The teacher having gained the girl's affections, has absolute control

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and an added responsibility. Underneath a girl's gayety there is often a seriousness, in discovering and meeting which the teacher should be vigilant.

A girl is very sensitive to correction. Too great care cannot be exercised in this matter. The teacher should bear in mind that a girl is more easily discouraged than a boy. A correction given inopportunately may discourage her in some good work eagerly begun. Moreover, it destroys her confidence to correct her when in the act of confiding in her teacher. A girl's modesty forbids public reproof. Loyalty to each other is so strong in girls that the teacher who reproves a girl in the presence of the others is in danger of losing the love of the entire class by so doing.

When interested girls learn more rapidly and participate more readily in general exercises. They are also more faithful in their studies, hence can be led more easily to a systematic study of the Bible.

The love of girls for the beautiful interests them in the description of beautiful scenes and characters in which the Bible abounds; such as the splendor of Solomon's court and visit of the

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Queen of Sheba, the characters of Esther and of David. Stories, also, which enlist the girls' sympathies are most interesting to them; such as the lives of Joseph, Ruth, Elijah, Job, and Daniel. It is Christ the Healer, Comforter, and Sufferer whom they love. His ministry to the sick and sorrowful, his tenderness, his loyalty to woman, and his unwavering love appeal to them. Christ's sufferings at the crucifixion make the deepest impression upon girls; his heroism, upon boys.

While more anxious for self-improvement, girls are also more anxious to make themselves useful to others. In order that their interest may be maintained they must be given something to do. Their sympathies are readily enlisted in any charitable undertaking. It is well if the work be pleasing, also, such as growing flowers for the flower mission, or making gifts to day nurseries and children's hospitals. Girls are immeasurably devoted to any work which they love; hence life-long devotion to Christian work may follow these small undertakings.

The teacher who has helped to develop the above characteristics has brought the girls near Christ. When brought to Christ their spirit of

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ministry, sympathy, and faithfulness make them eminently fitted for Christian work.

It is impressive to note the care Jesus showed for girls. Jairus's twelve-year-old daughter furnishes a good illustration: "And he took the damsel by the *hand*, and said unto her, 'Talitha cumi;' which is, being interpreted, Damsel, (I say unto thee,) arise. And straightway the damsel arose, and walked."

The Saviour was simply, in taking this girl by the hand and treating her with such love, exhibiting the tender consideration of which women, for a thousand years before, had been worthy according to the Scriptures. He was familiar with the Proverbs, where lovely women are described as gracious, beautiful, kind, faithful, industrious, honorable, wise, helpful, prudent, reverent, charitable, and precious as rubies.

It is always helpful for the teacher to have an exalted conception of the quality and possibilities of the scholars. A teacher of girls may see in a few years characters fulfilling in every way the Bible descriptions:

Strength and honor are her clothing.

She reacheth forth her hand to the needy.

In her tongue is the law of kindness.

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She looketh well to the ordering of her household, and eateth not the bread of idleness.

She maketh herself robes; her clothing is silk and purple.

XXXIII.—Boys.

“Then Jesus beholding him, loved him.” “He was ruddy and withal of a beautiful countenance.” “There is a lad here who hath five barley loaves and two small fishes.” “Young man, I say unto you, arise!”

THE average boy is the most active creature in all the world. He can trade knives with the boy on his right, pinch the one on his left, kick the one in front, lean back against the one in the rear, answer questions of the teacher, and attract a good share of attention of the other members of the class by sounds and maneuvers, all at the same time. If he should discover that any one of these things annoys the teacher, he would increase and diversify the performance indefinitely. He gets into every shape that the body will permit, faces all directions but the right one, is inclined to sit and stand at the wrong time, and when he is on the platform never knows what to do with his hands. He stands awkwardly on one foot, looks up at the ceiling, forgets, blunders, and causes general hu-

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miliation on the part of officers, and teachers, and parents.

Yet this boy is as lovely, as tender, as affectionate, as true, as noble, as generous, as he is active and inelegant. He is the pride of his sisters, the idol of his mother, the hope of his father. Incipient greatness, he is the father of a magnificent man, a merchant prince, a preacher of the Gospel, a fearless soldier, a distinguished jurist, a profound statesman, an inventor, a discoverer, a railroad manager, a physician, a surgeon, a teacher, a renowned scientist.

He controls the forces of nature. He surveys the heavens, explores the earth, searches the deep, handles the lightning, plows the seas, tunnels the mountains, girdles the globe.

He founds empires, builds states, governs nations, endows colleges, spreads civilization. He makes for himself imperishable fame. He blesses, honors, enlightens, enriches, others. Limitless, he is made after God's own image.

He is a philosopher, novelist, poet, a lover overflowing with sentiment. He is the joy of a loving wife, the head of a beautiful family of boys and girls.

He knows all regions, opens all mysteries. He

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has reverence for and believes in the Bible, from the creation to the ascension. He has it printed in all languages. He sends it to every country.

He teaches it to all mankind.

There is nothing the boy cannot do.

Whoever would successfully handle boys must be well supplied with love and patience; must be quick and tireless, thoroughly prepared with the lesson and with every kindred subject. He must be imperturbable, gentle, firm, impartial.

He should know the first name of every boy, and know as many facts as possible concerning him. He should know his father, his mother, his brothers and his sisters, his grandparents, his nationality, his residence, his surroundings, his history.

All boys should be employed some way in the class—as secretary, treasurer, librarian, map drawer. The secretary can mark the attendance while the treasurer takes up the collection and the librarian distributes the Bibles and singing books.

Every member of the class should be asked to look up something, learn something, do something, in connection with the lesson. Every

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lesson has many topics, but if the teacher cannot find a topic in the lesson, one can be found in the intervening history or in something else relating to the study.

The boys should have socials. Where practicable they should occasionally be held at the teacher's residence. The members should be together enough to create a strong class spirit and even a pride in their class and teacher.

In case of death of any member of the class, if the boys are ten years old or upward, they may act as pallbearers, when agreeable to the parents of the deceased. They should visit the sick and absent members, learn the cause of their absence, and report to the teacher.

The average normal boy always delights to do something. He loves to do class work, and feels distinguished in being asked by the teacher. For instance, in a large class of boys the teacher sent a special-delivery letter to one of the boys asking him to go to the mother of another one of the boys and get some flowers and take them to still a third boy, who was ill. It was afterward learned that the boy who got the letter would not wait to eat until he had discharged his mission. He took the greatest delight in signing the receipt for the

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letter, and held forth afterward to the other boys substantially as follows:

"I got a letter from my teacher which was not delivered by the mail man, but by a little boy with a uniform and a cap, and it had a big, long stamp on it, with a picture of a boy runnin'."

He kept the letter until it was worn out, every other boy in the class and the parents of every other boy in the meanwhile learning of the event.

This is a small item, but it is given as one of thousands that may occur, covering every possible experience with boys.

The teacher who deals with boys in this manner becomes known thoroughly and rapidly. Boys never forget anything. They will do everything for such a teacher. It is not necessary that much money be spent. It is skill, observation, constant attention, together, of course, with careful preparation of the lesson, that will enable the teacher to control boys. When boys who are devoted to their teacher are not quiet during the general exercises of the school, to which they are expected to listen, it is because such exercises are not interesting. Those in control of the Sunday school are responsible for order during the general exercises vastly more than the teacher,

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The teacher has done well his part who has successfully taught the lesson and kept order in the class. The responsibility for order rests chiefly with others after the lesson is taught.

The best way to obtain order in a class of boys is to be careful to say nothing on that subject. Begin promptly with the order of services, whatever it is, assuming order. Let there be no intermission; occupy every moment. Do not notice small disturbances at first, and harbor no offence short of felony against a boy. Do not let it be known that you consider any of the boys disorderly. No teacher can secure and hold order by command or request. It must come as the result of something interesting and absorbing.

Do not stick literally to the lesson. Permit digressions that are not too foreign to the subject. Take a broad scope of contemporaneous history along with the study of the lesson. Refer to local events, such as residences of great men, historic battles, classic localities and persons.

Do not let the boys be conscious of restraint. Be generous and prompt in recognizing merit, but do not condemn. Do not draw the inference that the boys do not like you because of lack of

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attention; they probably like you as well as the Greek boys liked Aristotle. They love father and mother, but torture them at times. Assume that the boys are gentlemen, not by patronizing, but the same as if they were men.

Do not give the impression that you know too much yourself. If a boy tells you something that you have not thought of, frankly tell him. It will not only please that boy, but it will please all the other boys. Stimulate them to ask questions. Say that you may not be able to answer them on the spot, but will take pleasure with them in looking the matter up. If a question comes up on the lesson about which you are not posted, and the boys are not posted, select one of them to investigate and report on the following Sunday. Then see to it privately that he makes a good report. This will help him and encourage others.

Do not flatter boys. The average boy is too smart to be fooled by it. Nothing will sacrifice the respect of a scholar more readily.

Do not lay down any rules, and then there will be none broken. Do not adversely criticise innocent amusements. If you are opposed to certain amusements, and feel called upon to discuss

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the same, merely give your opinion, backed up by reasons, but do not dwell on the subject.

Suppose a boy is disorderly and cannot be controlled by any of the above suggestions, what then ?

See him privately, discuss the situation frankly with him, and if you are not acquainted with his parents, make their acquaintance, and then use your best judgment as to whether they should be spoken to on the subject. It sometimes makes the matter worse to speak to parents who are not interested in Sunday schools, and may encourage the boy to stay away, thus depriving him of priceless advantages. If after repeated efforts he still persists in disorder and bad conduct, tell him privately to stay away, but do not do this until you have exhausted every possible means of dealing with him. It is a good plan to ask him to stay away a month and then come back and try again.

In your private talks with boys disclose to them the unselfish character of your mission and the work of the church; that it is all maintained to help such boys; that the boy who fails to get the advantage of the church and Sunday school sacrifices a source of blessing and happiness which

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he can get in no other way. Of course, the arguments addressed to a boy have to be adapted to his situation and surroundings.

In teaching use the blackboard where it is practicable; also employ maps, charts, and illustrations. Use objects of curiosity and of historic interest whenever possible.

Urge the boys to take part in the opening and closing services. See that they are provided with Bibles and hymnals, and that they promptly comply with all general requests of the superintendent or persons in charge of the school. A boy loves discipline. He loves to be controlled. No exceptions must be made in the class; if one is required to observe a general order, they should all do so. As a matter of course, the teacher should have no favorites.

Do not infer when a boy is absent that he has no excuse; he may be about his "Father's business," and may be as profitably employed as the twelve-year-old boy who was found in the temple "sitting in the midst of the doctors, both hearing them and asking them questions."

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XXXIV.—The Building.

The Sunday school apartments should be as handsome and cheerful as art and science can provide.

OF all the various auxiliaries to successful Sunday school work none is more important than the Sunday school building. The time was when any musty, dingy basement room, consisting of four square, damp walls, with little light and less ventilation, having occasionally a separate room for the infant class, was considered ample provision to make for the Sunday school in erecting a church building. Many Sunday schools of the past quarter of a century have occupied quarters which would scarcely be considered a comfortable place for our domestic animals of to-day.

The past decade has brought a marvelous development along the line of Sunday school architecture, and it is now conceded by all that the Sunday school should have the brightest, prettiest, most cheerful, best-lighted, best-ventilated, and best-equipped rooms in the entire church. We say rooms because one, two, or three rooms are no longer considered sufficient accommodation for a Sunday school, unless it be for a small school in a sparsely-settled district.

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A model Sunday school building should consist of one large central room surrounded on three sides with class rooms sufficient for the various classes and departments of the school. These rooms may be in one or two tiers, as the necessity of the case may require, and may be all square rooms, or the central room may be semicircular, semiocctagonal or semipolygonal, with wedge-shaped rooms surrounding it, the partitions between which radiate from a common center. The square rooms are preferable.

The central, or main room, should be well lighted from above either by clear-story windows or a glass ceiling with skylight over, and should be large enough to accommodate all the classes which constitute the Intermediate Department of the school, this being the department which can be best conducted in a large room, and which necessarily comes most directly under supervision of the officers, and participates more frequently in the reviews and other general exercises.

The equipment of this room should consist of: The superintendent's platform and desk, assistant superintendent's desk, a large blackboard, maps of Bible lands and mission fields, a good modern map of the world for the location of

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current events, a piano or organ, accommodation for orchestra and special singers and for visitors, plenty of light, comfortable chairs, and a small cabinet table for each class, in which books and other class belongings may be kept under lock and key.

The superintendent's desk should be equipped with electric push buttons, operating bells or buzzers in all the various rooms and departments of the school, and, if the building be strictly up to date, levers operating mechanism which will automatically raise and lower the lifting sash which separate the class rooms from the main room and from each other, thus giving the superintendent perfect control of the whole school from his desk.

The surrounding rooms should consist of a large room for the Primary Department, a small office for the secretary near the entrance, and a class room for each class above the intermediate grade. All of these rooms should face the main room and be separated from it with lifting sash, and the partitions between the rooms should as far as practicable be movable also, so that when all the various departments are thrown together for opening and closing exercises, reviews, etc.,

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the scholars in the class rooms will not be pigeonholed, but will occupy one vast auditorium, from every point of which the superintendent may be seen and heard.

The Primary Department should have an exit door so arranged that the scholars therein may be dismissed without disturbing the remainder of the school, and should be equipped with blackboard, maps, charts, comfortable small chairs, and a small table for each class. All rooms should be so arranged that the scholars may take their places in them as they enter the school. Where practicable it is better to have a rear passage leading to the second-floor class rooms rather than to enter them from a front balcony, thus avoiding the disturbance caused by the scholars, teachers, and officers passing along the balcony to the class rooms. Each room should be equipped with a cabinet table, a blackboard, and a set of maps.

The lighting, heating, and ventilation of the whole building should be in accordance with the best modern practice. It would be a good rule to lay down that every room should be one in which flowers could be raised successfully.

It is a great advantage, also, to have the main

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Sunday school open directly upon the main church auditorium, so that for special services, such as Children's Day, anniversaries, etc., the whole school and church may be converted into one vast auditorium, and the scholars may participate in the services without moving from their places.

With a building erected and equipped as herein outlined it is possible to make a Sunday school the most attractive and useful adjunct to the services of a church.

The great work of our churches lies necessarily along the line of educating its children; hence the necessity of the best accommodation and most perfect equipment for this part of the church work.

XXXV.—The Assembly Service.

About once a quarter hold a combined meeting of the church and Sunday school.

In order that the Sunday school shall be in fact the training school of the church, it is desirable to unite the interests of the church and school as closely as possible. The parents and the officials of the church should take a substantial interest in all that pertains to the Sunday

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school, and should show their appreciation of the good work being done by the officers and teachers who consecrate their time and talents to the very important duties of instructing the young in the knowledge that maketh wise unto salvation. The church should also give some sort of public recognition and encouragement to the Sunday school scholars and their work.

On the other hand, the Sunday school and every person connected therewith should be loyal to the church, and, as far as possible, participate by attendance and otherwise in all of the public and social means of grace. There should be no dividing line between Sunday school and church, and no time in the life of a Sunday school scholar when the church is neglected.

One of the best means for promoting and retaining this vital union of church and Sunday school is the Assembly Service, it being, as the name indicates, a service in which all the people of the church and Sunday school are assembled together as one audience, all engaged in one service of song and praise, and all listening to the same sermon.

In the modern combination, or assembly church building, with the church and Sunday

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school departments on the same level, separated only by a movable partition, the accommodation of the assembly service is quite an easy matter, as the Sunday school and general audience can each occupy its own department and yet be united in one vast gathering, with a central platform in easy view of all.

The program for an Assembly Service should be of such a varied character as to interest and instruct young and old alike, and the occasion and materials in hand combine to make such a program possible. There should be plenty of soul-stirring music. All of the musical forces of the church and Sunday school should combine—organ, orchestra, and choir, Sunday school in chorus, select pieces by classes, quartets, duets, and solos—all contributing to an inspiring service of praise. Many other interesting and impressive features are available, such as baptism, reception to church membership, graduations, promotions, distribution of honors and rewards, greetings from church to Sunday school and from Sunday school to church, recitations, etc., all of which would add to the interest and profit of the session; but nothing should displace the regular sermon by the pastor, who will find in this kind of a

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service his choicest opportunity to present the Gospel to all of the members of his flock at once, and he will soon discover that sermons prepared, illustrated, and delivered to hold and interest such an audience will be both popular and profitable.

The church and Sunday school that will combine to hold an Assembly Service once a month will soon develop a strong attachment for the Sunday school in the hearts of the adult members who are not engaged in Sunday school work, but who will more readily respond to the superintendent's call by reason of their interest in the joint service. The Sunday school will soon come to be looked upon as a part of the church, and its superintendent as an assistant pastor ; every teacher will be regarded as his helper ; the older members of the church and congregation will be rejuvenated in heart by their contact with the children.

The members of the Sunday school, from the youngest to the oldest, will soon recognize that they are factors in the work of the church, and the sense of responsibility will inspire love and loyalty. The children and youth will grow up in close relation and sympathy with the services of

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the church, thus being fitted to fill positions of trust and usefulness in the Master's service.

The pastor dare not be dull or prosy; his preparation, presentation, illustration, and inspiration will be helped and helpful. The same story that leads the little ones to Jesus will touch the hearts of the older and more hardened sinners. The same instruction that helps the children in the development of Christlike character will benefit those in middle life and old age.

Thus will young and old be led together in paths of righteousness and peace.

XXXVI.—*Reverence.*

"God is greatly to be feared in the assembly of the saints,
and to be had in reverence of all them that are about
him."

FUNDAMENTALS.

THE supreme aim of the Sunday school is to train the religious natures of its scholars according to the teaching and life of Jesus Christ. A rudiment of universal religion is reverence, which must precede and pervade all true worship. There can be no religion without reverence. A Sunday school, therefore, is a school for the

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culture of the spirit that prays, "Hallowed be thy name."

ANALYSIS.

Reverence is fear and love commingled. Reverence cannot exist without fear, although fear may abound without reverence. There can be no reverence without love, but love may degenerate into irreverent familiarity. Fear, transfigured by the mild radiance of love, becomes reverence. When awakened by the thought of God it rises to worship. Reverence is at the basis of all true allegiance to law. Matthew Arnold is the author of the philosophical proposition, "There is no civilization without reverence." Loyalty is vapid sentiment without fear and love for law and the lawmaker. Irreverence is incipient rebellion. Anarchy is its full-grown offspring. But do not mistake solemnity for seriousness. A reverent religious service will be one of joy and gladness, but not of empty frivolity. Neither the owl nor the ape suggests the proper spirit for the worship of God's house.

THE CULTURE OF REVERENCE.

We live in an age of searching investigation. America's watchword is liberty; yet good may

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swing beyond the center of safety and be productive of evil. The spirit of this day may degenerate into reckless irreverence. Youth is the period when this peril may be best averted. The Sunday school is a place where the decay of conscience can be arrested and its growth stimulated. This will not result from spasms of religious excitement, but from wise and persistent training. Emerson once said, "There is a little plant called reverence in the corner of my soul's garden which I love to have watered about once a week." This is the gracious work of the Sunday school.

METHODS.

The first method of teaching reverence is by securing good order. A disorderly Sunday school is a school of irreverence, and does more harm than good. Transfigure law with love, but be sure that the law does not degenerate into a spineless sentimentality. This is all the more important when we consider that all the training of this sort that some children receive is what they find outside of their homes.

Secure absolute silence before beginning the serious exercises of Bible reading or prayer. Do not permit secretaries, librarians, treasurers, or

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other officers to carry on their work during this time. Do not admit tardy scholars to the room during the reading of God's word or during prayer or singing.

Let the singing be reverent. It forms a part of the worship of Almighty God. Avoid the puerile and profane babblings of many Sunday school songs, often composed of irreverent and familiar repetitions of the Holy Name, set to tunes that suggest the variety entertainment. All great hymns are reverent. Sing them reverently.

The Sunday school cannot advance the interests of good citizenship any more certainly than by teaching love for law and for those who represent it. One method that will help is to put concrete ideals before the school. Occasionally invite upright Christian judges, civil or military officers of unquestioned moral character and high attainments to visit the school. Cultivate hero worship, for without earthly models the child will never seek the heavenly ideal. Teach by precept and example that the most manly men are the most reverent, and that the profane and irreverent lack the best elements of manhood.

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Treat the church building not as an object of reverence, but as a schoolroom for teaching reverence for sacred things. We learn reverence in God's house and on the holy day, that we may be reverent in all places and on all days.

Reverence for God can be taught by securing a reverent treatment of his word. Teach the school to use the Bible reverently. The cheap, unbound leaflet, the vehicle for the Scripture text and current advertisements, is sometimes the only portion of the Bible used in school by officers, teachers, and scholars. The results are disastrous. The leaflets furnish an abundance of raw material for paper wads. They are the janitor's scourge in summer and his kindling wood in winter, and thus misused they conduce to irreverence. A proper use of the book will teach reverence for its divine Author.

In proportion as the spirit of intelligent and cheerful reverence is prevalent in the Sunday school, in that proportion will it be a potent factor in the religious training of the youth and the salvation of the world.

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XXXVII.—Spirituality.

Without which all Sunday school teaching is a failure.

THE ultimate object and aim of all Sunday school effort should be to develop strong, noble, true, Christlike character, and the very foundation of such a structure is real old-fashioned scriptural conversion. "Except a man be born again, he cannot see the kingdom of God," are the unalterable terms on which a spiritual life may be attained.

The great work of our Sunday schools is the salvation of the scholars and the instructing of them in spiritual holiness; anything less is failure. Every teacher should feel this to be his sacred calling, and prepare and present the lessons with this end in view. Nine-tenths of our scholars will be brought to Christ during the period of life which they spend in Sunday school, or not saved at all. How important, then, is the opportunity of the teacher when hearts are young and impressions easily made!

"Let him know that he which converteth a sinner from the error of his way shall save a soul from death." The very nature of this work allies the teachers with Him who gave the commission

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to "teach all nations," and followed the command with the promise, "And lo, I am with you always, even unto the end of the world." No other work in the Church of Christ is so important as the salvation of souls, and on no other workman in the Church does more responsibility rest for the success of this work than on the Sunday school teacher.

The preparation for the presentation of the lesson should be with this end in view. Whatever else may be found in the lesson, do not fail to find the spiritual truth it contains. Let the preparation be that of the heart as well as the head. "That which is born of the Spirit is spirit."

In order to impart spiritual truths the teacher must be "in the Spirit." Search for the spiritual teaching of the lesson, meditate on it during the week, get it on your own heart until you feel the importance of the message; then pray for grace and strength to enable you to deliver it as to undying souls whose eternal destiny may depend on their reception of the truth you present, and, going before the class in the spirit and power of such preparation, you cannot but reach the hearts of your pupils.

There is a contagion in earnest spiritual effort

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that will pervade the class and enable the earnest teacher, filled with the Spirit, to impart somewhat of the knowledge which alone "maketh wise unto salvation."

Let the geography, history, and chronology of the lesson be well studied, with all connecting links, parallel and helpful references, but let all be done with the object of bringing out the great spiritual truth which every lesson should contain, and with the ultimate object of bringing every scholar to "a knowledge of the truth as it is in Jesus."

A sad commentary on some of the Sunday school teaching of the past was made by one of our leading Methodist preachers lately, who said to the writer, "I have no recollection of any Sunday school teacher ever having said a word to me personally about my salvation." Let this not be said by any scholar in your class.

XXXVIII.—*Maxims.*

HONOR the pastor as the representative of the great Teacher, and get his approval of all plans.

Always be loyal to your own denomination, saying nothing against others.

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Treat the Sunday school at all times as a part of the church.

Let the Bible be the ONLY book for officers, teachers, scholars, and visitors during the session.

In all general features pertaining to the school secure the unanimous vote of the teachers.

Begin and end the school strictly on time, yet never be in a hurry.

Be careful in the selection and use of Sunday school libraries, and watch lest they detract from the Bible, and thereby do more harm than good.

Never censure publicly scholars or teachers, but be careful to recognize merit.

Never repeat notices or announcements.

Say nothing on the subject of order, but keep the time so fully occupied that there is no opportunity for disorder.

Bells and other devices may be used as signals, but not to call to order.

Take pains to be specially courteous to strangers, but do not ask them to make a "few remarks."

Visitors may be introduced, the school standing as a mark of respect.

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As a rule, do not make or permit "speeches."

When speakers are introduced they should be limited to from one to five minutes, and so notified.

Let notices be given by the persons having charge of the matters involved in the notices.

Superintendents, generally, talk too much.

Management of the school should always be hopeful.

It is not a good plan to say from the platform "smart" or "cute" things to the school. It tends to disorder, and reminds the children of a circus.

Do not undertake any departure from the usual methods without unanimous cooperation of the teachers.

Be impartial with the teachers and scholars.

Always appoint committees for Easter, Children's Day, Rallying Day, and holidays two or three months in advance.

Make no comparisons between classes and departments liable to discourage either of them.

Do not patronize the children.

Never consolidate, even for a day, two classes where one of the teachers happens to be absent. It discourages the scholars.

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Never assume that any child is too young to be a Christian.

Do not urge liberality, but have a system that will naturally stimulate it.

Maintain the impression that the Sunday school is vitally important because it affords opportunity to study the Bible.

Every school should be graded on principles analogous to public schools.

One person, say the lady superintendent, should have exclusive charge of receiving and assigning new scholars.

If a school is genuinely attractive, gift enterprises will not be needed, though an honor list may profitably be kept.

There is little real gain in gathering scholars who already attend one school.

Do not fear that good order in the school will drive any scholars away or make the school unpopular.

"Parents' Socials" are admirable for bringing together and interesting people who are not churchgoers.

A "Good Morning" Committee is an excellent thing, whose business it is to welcome strangers and to explain the workings of the school.

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XXXIX.—The Library at Its Best.

Some essentials of library management. The librarian.
Choice of books. Where to draw the line. Advertising.
Location of the bookstack. The proper time for distribution. Other reading matter.

THE library has a very important part to do in “making the Sunday school go.” Conducted upon the lines which experience has approved, it is useful not merely in drawing members to the school, but as an efficient and even indispensable contributor to the success of the institution in its proper mission of teaching the Scriptures and inculcating the principles of Christian living. That the library has in some instances fallen so far short of this ideal as to be accounted a hindrance rather than a help is, in our opinion, due to the neglect of such simple measures as this chapter sets forth.

THE LIBRARIAN.

You cannot select too good a person for librarian. The position demands and deserves the very best talent in the school or church, and the young man or woman who holds it should combine a high degree of executive ability with a genuine love of books. Better give the books away than intrust them to this or that incompetent

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youth, "just to keep him in the school a few years longer." Make the library a post of honor, and man it with a teacher, lawyer, or college graduate, who will magnify his office.

Should your newly-chosen official lack acquaintance with the minute details of his position, he will find the best of instruction in that incomparable handbook, *The Librarian of the Sunday School*,* in which a library specialist deals simply and practically with the peculiar problems which confront this official. Best of all, a thorough reading of this manual will give the inexperienced official enlarged views of the dignity and responsibility of his service and its possibilities for good.

CHOICE OF BOOKS.

The librarian should be more than a mere clerk to issue and receive the books which he finds upon the shelves, though this part of his duties calls for qualities of no mean order. He should have a place upon the committee (which, among others, should include the pastor and a teacher from each grade), by which all books proposed for purchase should be carefully read, and with-

* *The Librarian of the Sunday School*. By Elizabeth Louisa Foote. New York: Eaton & Mains. Cincinnati: Curts & Jennings.

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out whose approval no volume should be placed upon the shelves.

Too many Sunday school libraries throw away their opportunity for the highest usefulness by filling up their cases with the popular books of the day, pleading for their action the filmy excuse that "the people will read no others." Every volume proposed for the library should be examined with an eye not only to its literary merit and its power to interest or instruct, but with especial consideration of the question, Will it subserve the single object of the school as a seminary of biblical truth and the principles of Christian living? Any book which breaks down under this test should be cast out.

Let it not be supposed that the establishment of this strict rule will result in a library of theological compends, enlivened by an occasional biblical concordance and a volume of moral philosophy. Nor does its enforcement signify that Christian reading should be limited to biblical and religious literature. Thank God that there are so many wholesome books, frankly secular, but pure, sweet, and sound from lid to lid! They have their proper place elsewhere, but they do not add to the efficiency of an institution such as ours.

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The library collected on these lines will contain a wide range of literature. Fiction will predominate in its make-up. That must be, for the "popular" library which discards story books may as well shut up shop altogether. But fiction, rightly chosen, will afford those stories which illustrate the principles and precepts of Christianity, or which, through the medium of the historical romance, set before the imagination the scenes and figures of past epochs of Christian history. The material for this department is large and receives constant accessions.

Biography in many cases rivals the interest of fiction. The lives of the heroes of the Church and of Christian men and women of every age and every occupation are especially adapted for circulation in the Sunday school.

The heroism of Christian missions and the achievements of Christian philanthropy are now recorded in books calculated to entertain young and old, and many travelers' tales of the Holy Land will find ready readers.

Assuredly the model library need lack neither variety nor life; and for the earnest, faithful few who will consult it a shelf of reference books may be maintained, on which should stand

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Strong's Concordance, a good Bible dictionary, *McClintock & Strong's Cyclopædia*, an atlas of Bible lands, and a few more indispensables—not to be taken from the premises.

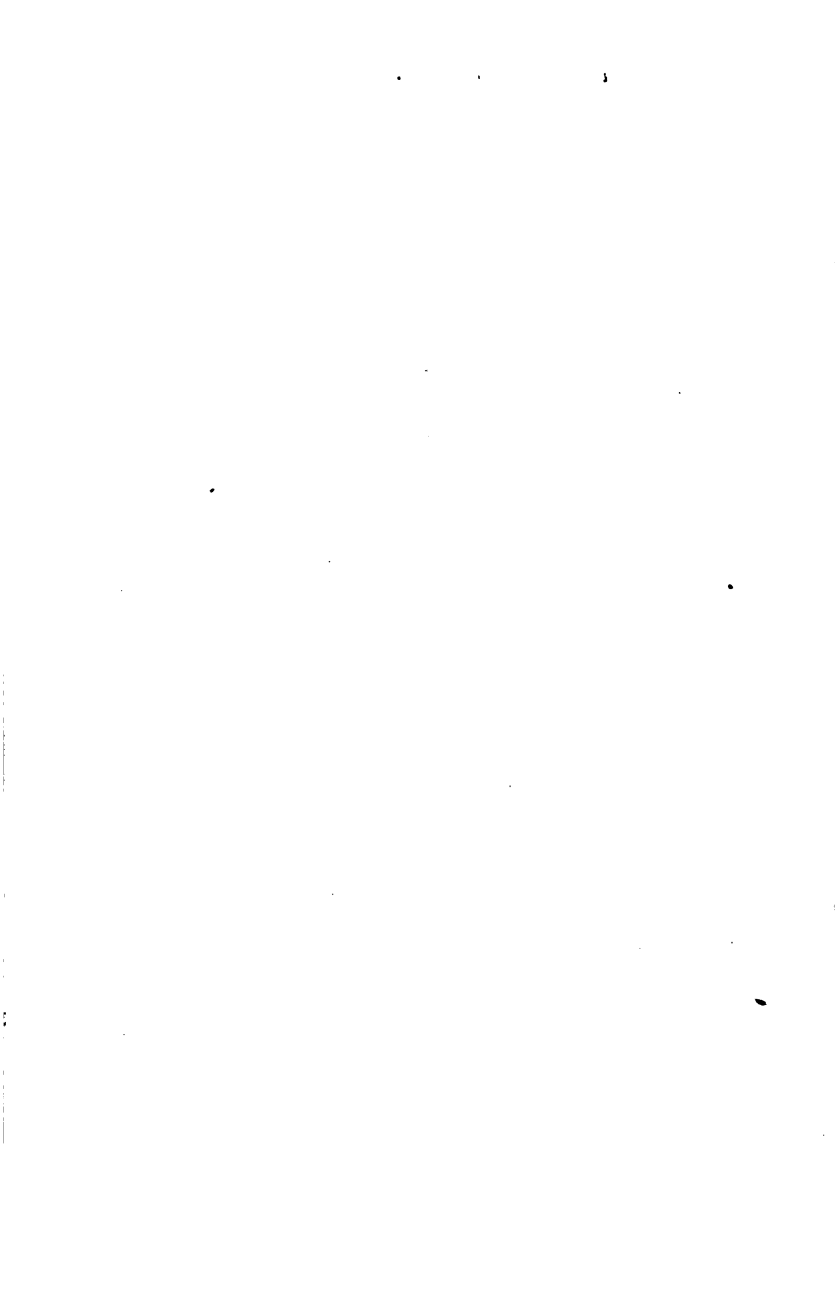
MINOR MATTERS.

It takes more than good books and fit librarians to bring up the library to the top notch of efficiency. The library must be advertised—not in the daily newspapers, but in all proper ways it should be kept before the attention of the teachers and pupils. Let the printed catalogue (of which each family should own a copy) contain, in addition to the title, a line of attractively-worded characterization of the volume. Bulletin every accession where it will be seen; new books always fascinate. You, Mr. Superintendent, can help the cause of good reading by publicly recommending certain volumes to the school. Do this frequently. The librarian and teachers should cooperate perfectly, the teacher suggesting the purchase of works of especial interest to her class, and the librarian, from his knowledge of the collection, rendering assistance in the placing of particular volumes in the classes where they will be best appreciated.

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In the "good time coming," when every Sabbath school shall have its own perfectly-appointed house of assembly, the precious library will occupy its own room giving on the main entrance passage. Each pupil as he enters will pass in his returned volume at the librarian's wicket, no books being allowed in the schoolroom during the lesson period, nor, indeed, until just previous to dismissal, when, at a signal from the superintendent, the numerous library assistants will distribute rapidly to each class its quota of newly-issued books. Even with the rudest accommodations, some way must be found to keep the books out of sight and mind until the exercises of the hour are over.

Much that has been said of the library is in general true of all the reading matter which the school purveys. The distribution of such illustrated story papers as *The Classmate*, for the upper classes, and *The Sunday School Advocate*, for the children, has been found to yield substantial results in the shape of more regular attendance, deeper interest in the work of the school, broadened intelligence, and an increased fondness not only for good reading, but for whatsoever things are lovely and of good report.





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